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THE
Nonconformist and Independent.
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PROFESSOR NEWTH'S ADDRESS.

THE Chairman of the Congregational Union has a very much simpler and a very much easier task to fulfil than the Chairman of a Church Congress. He has simply to preside over an assembly of brethren who are of one mind as to all questions which are fundamental, and whose worst bone of contention is whether we shall have a little more or a little less organisation in the relations of our churches, and whether the kingdom of Heaven is helped among us, or hindered by great columns of statistics. We have no burning questions and no fiercely antagonistic parties. There are strong enough differences of opinion to make discussion lively and sometimes even pungent, but it rarely passes beyond very temperate limits; and a word from the Chairman always recalls the most excited orator to his bearings, and maintains easily the courtesies of debate. Two years ago the Leicester Conference had bequeathed something like a burning question to the Union, especially as the Chairman thought it his duty to deliver his judgment against the course which the leaders of the Union were resolved to pursue. There was a good deal of friction and some heat both in the vernal and autumnal meetings; but we question whether there is a free religious assembly in the world which could have passed through such an ordeal with such dignity and serenity, and while maintaining its own views could have treated those who, it thought, were troubling its peace with such affectionate respect. We have little doubt that Church Congresses, which for the sake of the Church we hope may not grow into Church Parliaments, have profited by our example; certainly there was a conspicuous advance in the Congress which has just been closed at Leicester over all its predecessors in dignity, courtesy, and charity. Something of this is due, no doubt, to the tact, the geniality, and the ready humour of the Bishop of PETERBOROUGH, who presided, but much of it must be credited to the advance of Churchmen of all parties in the direction in which we may think without vanity that we have led the way.

Dr. NEWTH has happily fallen upon peaceful times, and the Assembly meets in one of the chief strongholds of English Nonconformity. Birmingham being the centre of England is also the centre of much that goes on in England, and is the happy mother of a school which has exercised a very strong influence on English politics. The meeting is a large one, Birmingham being so easily accessible from all quarters, and so famed for its hospitality; while some of the most eminent men in our body are taking part in its proceedings. A numerous assembly gathered on Tuesday morning to greet the Chairman, and to listen to his address. Dr. NEWTH is not only greatly respected by his brethren of the Congregational body, but he has won for himself a name and a place of honour in the universal Church. As the question of the college training of our ministers is now very prominently before the churches, Dr. NEWTH's chairmanship is singularly opportune; and he has most wisely made it the topic of his address from the chair. No one among us has a better right to be heard on the subject, and his judgment will necessarily carry much weight with the Congregational Churches throughout the country. After tracing in brief outline the various successive steps by which our forefathers sought to supply a trained ministry to our churches, advancing continually their idea of the culture needed, in harmony with the growing culture of the times, Dr. NEWTH made some weighty remarks, which are well worthy of the most serious attention, on the present relation of our ministry as regards culture to the highly-educated generation with which they have to deal. Few will be surprised that he expressed an opinion that "we do not occupy the same relative position in this respect that we once did." "Some seven and thirty years ago," he said, "when spending an evening at the house of an Episcopalian neighbour, my attention was arrested by hearing my host remark to one of his clerical friends . . . that all the Dissenting ministers with whom he was acquainted were better educated men than the clergy of the Church of England." And so they were—for their work. And some believe they are still, on the whole. The great body of our ministers are, in point of theological knowledge and in the art of handling Biblical subjects in the pulpit so as to convey the results of

sound learning, still in advance of the majority of the working clergy of the Church of England. Take twenty men from our ministry in a county at random and twenty clergymen, and, we believe, in most cases it will be found that the Dissenting ministers bear the palm in point of scholarly understanding of the Word of God. Nor, in the higher departments of sacred learning need we shrink from comparison. Dr. NEWTH himself holds his own among the scholars of the Revision Companies; the ablest Biblical scholar, probably, among them all is a Congregationalist; and, to go no further back than the last Congregational lecturer, Mr. CONDER, the preacher at Birmingham, has given us a volume on the greatest of all subjects, which will bear comparison with the ablest recent productions of the clergy of the Established Church.

But there is grave truth in Dr. NEWTH's remark notwithstanding. What our ministers have to fear if they slacken their scholarly industry is, not the superior scholarship of the rector or vicar, but the high culture of members of their own congregations. We have our own thoughts about the value of much of this culture; it is in most cases information rather than learning. But our acute young people do without question manage to get together a good deal of a high kind of knowledge about a good many important subjects, which enables them to ask very troublesome questions, and makes them think themselves very capable critics, however little they may have digested the knowledge, and made it really their own. The relative knowledge of a minister and his congregation has changed greatly during the last thirty or forty years. "The pulpit" is no longer listened to as an oracle, and a minister in our leading churches must hold his own by sheer force of superior brain power and larger culture, if he wishes to occupy the position which his predecessors did in the intellectual as well as in the spiritual sphere. It is a matter much to be regretted that our leading ministers have little time for study. Like MARTHA, they "are busied about many things," always flying about the country on the service of the churches, and compelled to do a good deal of their reading on the wing. It is to be feared that they, too, have to content themselves with a good deal of knowledge which is very superficial on a great many important affairs. But there is this always to be remembered, that spiritual earnestness and force still tell, as of old, mightily. Some of our greatest preachers in the past generation were men whose scholarly culture was of the poorest; and we may see the same state of things to some extent in the present. It will be a dark day for us when we care more for culture than for power in the pulpit; but there is no reason why they should not go together in far larger measure than they do.

Dr. NEWTH's suggestions for the remedy of this state of things will receive full consideration. Writing in haste, as we are compelled to do, it would not be respectful to Dr. NEWTH to discuss them in detail here. He pleads justly that "professors must be placed in a position in which they can devote their undivided energies to a few select branches of study." All sorts of writers are in these days pressing into the theological field. It is the uppermost subject of the day, and laymen and laywomen think that they can write about it as well as the professors. And this is, to our mind, a blessed feature of our times. The rescue of theology from the exclusive domain of "the experts" is the final condition of its healthy growth. But on this very account must the experts be thorough masters of their subject; and great theologians can hardly be produced under the conditions in accordance with which the professor of our college carries on his work. Dr. NEWTH suggests the extension much further of the plan of grouping our colleges, which, thus far, has been attended with the happiest results. He would have three great centres—one at London, one at Manchester, and one at Bristol—at each of which some 150 or 200 students might enjoy a far more thorough culture under a staff of able professors than at present it is possible for them to receive. It is a broad and strong measure which he proposes, but it is only an extension of the process which has been in operation during the past generation, and it is entirely in the current of the tendencies of our times. Still more important—it is the root of the whole matter—were the closing remarks of Dr. NEWTH's able and earnest address. The supply of the right class of young men to our colleges, and their preparedness to receive a theological education are of vital importance. If these theological universities are to accomplish their mission, and supply to us a highly-trained and intellectually-accomplished ministry, we must begin at the right end, and send them young men fitted by their previous training to profit by their culture, and able to devote their intellectual energies to the high themes which it will be the business of the "emancipated" professors to expound.

THE BURIALS QUESTION.—A RETROSPECT.—II.

THE question of interment in churchyards naturally followed that of the cemeteries, the main features of which we adverted to last week. The separate rights of Nonconformists in respect to parish cemeteries having been acknowledged by the Legislature, it was natural enough that a demand should spring up for the recognition of the principle in the case of the parish churchyards. It is almost superfluous to say that the struggle was protracted, and often fierce. As the opposition to the claims of Dissenters has lasted more than thirty years, we may conclude that those who led it believed the monopoly of the clergyman in the parish graveyard was of vital importance to the Anglican Church. And so, indeed, it was from their point of view. The absolute control of the churchyard was again and again declared by Canon RYLE to be the symbol of the supremacy of the parson in his parish.

The movement began as far back as 1857, when Mr. J. A. HARDCASTLE, then—and now again—member for Bury St. Edmunds, brought in a Bill to permit clergymen to officiate in unconsecrated ground. This small measure was only read a first time, and the question dropped for two or three years. In 1861 Sir S. MORTON PETO took up the subject, and brought in a Bill permitting any persons to officiate in the churchyards, and to adopt another service than the authorised Church of England service. This measure, which substantially embodied the proposals afterwards made by Mr. OSBORNE MORGAN, was rejected by the large majority of eighty-one; though a Liberal Government was in power. Next year Sir MORTON obtained the appointment of a Select Committee, of which Mr. GLADSTONE and Mr. SOTHERON ESTCOURT were prominent members. In accordance with its recommendation, the hon. gentleman introduced a Bill permitting silent burial, or the performance of a service by the minister of the religious body to which the deceased belonged, consisting of prayers, hymns, and Scripture reading. But even this was contingent on the express permission of the incumbent. But the clergy rose in arms against this moderate concession though endorsed by a Select Committee of the House of Commons, and it was thrown out by the large majority of 125. After this decisive defeat the question slept for several years. In 1869 Mr. HADFIELD introduced a measure resembling in its main features the first Bill of Sir MORTON PETO's, but it was not proceeded with.

In 1870, Mr. GLADSTONE being in power, with a great majority at his back, Mr. OSBORNE MORGAN took charge of the question. His Bill permitted silent burial, or "any service, or other religious act," provided the person officiating were "a minister or member of some religious body having a registered place of public worship." The second reading was carried by a majority of 111, which seemed to hold out the prospect of a final settlement. But for the second time the fatal suggestion of a Select Committee was made—and by the Government. Although that Committee greatly restricted the scope of the Bill; proposing—as Lord MOUNT-EDGUMBE has lately proposed—the exclusion of parishes with cemeteries containing unconsecrated ground; churchyards provided by private benefactions within fifty years; and new burial grounds which might hereafter be given expressly for denominational uses, opponents were not in the least conciliated, and they prevented the measure from making any progress. The same Bill was brought in in 1871, and the second reading was carried by a majority of 62. This was increased to 71 (171 to 151) on the motion for going into committee; but the opposition being pertinacious, the Bill had to be withdrawn before the Session ended. The waning interest of the House of Commons was shown next year when, though the second reading and the Committee were carried by majorities of 71 and 21 respectively, the total vote was comparatively small. With a view to conciliate opponents, Mr. MORGAN now consented to the important proviso that "any service, if not according to a published ritual, shall consist of prayers, hymns, or extracts from Holy Scripture." His Nonconformist supporters were by no means agreed in approving of this concession; but all embarrassment was prevented by the action of the Tories, who, following their usual tactics, obstructed the Bill, which was abandoned. In 1873 the measure, with all the restrictions referred to, was again brought in; but the growing strength of the Conservatives invited a decided party struggle. Mr. DISRAELI himself led the opposition, proclaimed that the question was a sanitary one, and warned Dissenters that their political power was on the wane. The Liberal party on this occasion rallied strongly to the support of Mr. OSBORNE MORGAN. 280 votes were given for the second reading, against 217 on the other side. But the majority of 63

was of no avail, and the Bill fell through. It had now become manifest that no such measure could be carried under the auspices of a private Member against active obstruction, and that the persistent hostility of the clergy could not be bought off by any suggested compromise.

Then came the General Election of 1874, which swept away the Liberal majority, and installed Lord BEACONSFIELD in office, with a normal majority of from seventy to eighty. In the following year Mr. OSBORNE MORGAN, nothing daunted by the adverse political situation, came forward with a Bill divested of the so-called "guarantees" and limitations, which had failed to conciliate antagonists under Mr. GLADSTONE'S Government. It simply provided for burials in parish churchyards "without the service prescribed by law," "with or without a religious service," according to the pleasure of the person or persons responsible for the interment of the deceased. Notwithstanding the strenuous opposition of the new Government, and the decisive character of the proposal, the Bill was rejected by a majority of only fourteen (250 to 236). The absence of seventy-seven Conservatives unpaired in this division, the vacillation of the PRIMATE, and the strong manifestations of lay feeling in favour of an early redress of the grievance, showed that the Burials question could only be settled—and settled soon—in one way. Next year Mr. MORGAN, unable to secure a sufficiently early day for his Bill, altered his tactics, and moved the following thorough-going resolution, which we quote at length as containing his mature and later views, and those of his supporters out of doors:—

That the parish churchyards of England and Wales, having been by the common law of England appropriated to the use of the entire body of parishioners, it is just and right, while making proper provision for the maintenance of order and decency, to permit interments in such churchyards, either without any burial service, or with burial services other than those of the Church of England, and performed by persons other than the ministers of that Church.

It will be seen that this resolution embodies the principle of the Bill of 1875. It was heartily endorsed by the Liberation Society and its supporters throughout the country, as giving full effect to the objects they sought in a final settlement of the question. On the other hand, the clergy, alarmed at the smallness of the majority against Mr. MORGAN'S Bill in 1875, had raised the "No Surrender" flag, and were bringing all their influence to bear on the Government and their supporters. Notwithstanding this, the resolution was thrown out by a majority of only 33, in a House of 527 members, and 11 Conservatives voted for the motion. The majority would probably have been smaller but for the fact that the Government were obliged to give a promise that they would deal with the subject in the next Session on "sanitary and not sectarian" lines. It was not obscurely hinted by Mr. Secretary Cross that the proper remedy for this long-standing grievance was new burial places!

But the Government were not destined to get rid of the question even that Session. It was unexpectedly taken up in the House of Lords two months later, when Earl GRANVILLE proposed a resolution which, though rejected, was the precursor of a memorable debate in that assembly in the next Session, and the basis of the measure eventually carried by his lordship and his colleagues during the late Session. But our space being exhausted, we must reserve for a concluding paper a sketch of this new aspect of the question, of the fate of Lord HARROWBY'S resolution, of the failure of the Government to settle the question, and some reflections suggested by the entire course of the Burials agitation.

It will be seen that the Congregational Union has put on record its congratulations (with needful reserve) relative to the passing of the Burials Bill; it hopes "that the passing of the Act may have a healing effect in reference to the general relations of Churchmen and Nonconformists;" while renewing its protest against the union of Church and State, it expresses an anxious desire to secure the largest degree of union and co-operation compatible with the manly assertion of its own principles, and reciprocating the fraternal expressions of feeling and of Christian charity which found utterance at the recent Church Congress. All this was embodied in a well-worded resolution, which, though as Mr. DALE put it, as long as the Athanasian Creed, was cordially accepted by him and will be endorsed by Congregationalists generally. The resolution was moved by the Rev. J. G. ROGERS in one of his powerful and discriminating speeches, breathing the right tone; seconded by Mr. H. LEE, M.P., who very justly thanked the Liberation Society for the services they had rendered in promoting the passing of the Burials Bill; and was supported by Mr. DALE, who said that with all their desire to draw closer to their brethren in the English Church,

they must continue the struggle against the Establishment until it was recognised that CHRIST was the Lord of the Church.

We need hardly refer to other subjects of a more strictly spiritual character that occupied the attention of the Union on Tuesday, not the least interesting of which was the question of the religious education of the young, "in view of the tone in regard to religious belief, which pervades much of the popular literature of the day." This subject provoked an animated discussion, which will no doubt have a good effect. The missionary meeting in the Town Hall at night was addressed by Mr. M'ALL, whose evangelistic labours in Paris are well known; Signor VARNIER, who labours in Sicily, and was once employed by the Papacy to preach down Protestantism; and the Rev. G. MACFARLANE, whose special qualifications and courageous labours in New Guinea place him in the first rank of missionary pioneers.

If Dr. KENNEDY'S advice be taken the Jubilee of Congregationalism in 1881 will, in a pecuniary sense, vie with—indeed, surpass—the Wesleyan Methodist Memorial Fund. The venerable minister of Stepney meeting, who read a paper on "The Unity of Congregationalism, and the means to be adopted for making it subservient to the maintenance and extension of Congregational Church life," suggested that a sum of half a million should be raised next year for home mission purposes in connection with the Congregational body. Whether or not that amount be subscribed, Dr. KENNEDY seems to us to take the right view of the subject. It is only by grand proposals that large sums can be secured, and if the fund can be started with a few £50,000 donations his aspirations will be realised.

Our columns continue to bear witness that some of the clergy find it hard to carry out the new Burials Act in the spirit recommended by the leaders of the Church Congress. Even the most liberal-minded of the clergy do not profess to extend their good feeling outside the four corners of the Act. By a curious coincidence nearly every one draws the line at church bells. The tolling of the bell is to be the supreme distinction accorded to those who are interred by the parson of the parish, and by this sign all the parish will know whether a Churchman or a Dissenter has been interred. We hope the clergy will think better of it. Invidious differences like this, though trifling, make a deep impression when the heart is tender in time of bereavement. It is not by refusing to have the bell tolled at Nonconformist funerals that the feeling in favour of Disestablishment will be checked.

The *Watchman*, the principal organ of the Wesleyans, is rather sarcastic over the remarks passed upon Nonconformists at the recent Church Congress. Relative to Bishop RYLE'S assertion that Dissenters "are almost entirely ignorant of the communion from which they keep aloof," our contemporary expresses his belief—already stated in our columns—that "there is decidedly a better acquaintance with the Church among Nonconformists than with Nonconformity among Churchmen." The *Watchman* commends to the attention of those who are constantly suggesting impossible schemes of union, Dr. RYLE'S assertion, that the internal divisions in the Establishment alone offer an insuperable barrier in the way of reunion, and invites Churchmen to practice toward those who, though not in the Church, labour with them side by side, the same toleration as they are advised to observe towards each other. Courtesy and consideration are always welcome, "but if consideration for individual Dissenters is only another mode of assailing Dissent, if it is practised on the principle that honey will catch more flies than vinegar, then we cannot but esteem it very lightly. It is no breach of charity to say that courtesy of this kind is simply disguised hostility. In such a case there is not much to choose between the attentions and the attacks; indeed, some Dissenters would much prefer to be openly assailed." The *Watchman* does not hesitate to express its distrust of the advances of some Churchmen who discard the idea of corporate reunion as visionary, and translates their language into plain English as follows:—

"We should like to absorb you entire, but if this cannot be, we will do our best to destroy you in detail; and in order to accomplish that we think it best to be civil to you." This may sound very ugly in such plain words, but all the fine language in the dictionary will not change the meaning of the advice to discard the idea of bringing Dissenters in a body within the Church, but to pay attention to them as individuals. It is in the power of the clergy to disclaim such views personally and practically; it is further in their power to instruct curates and district visitors to act accordingly. When this is done, when the clergy of the Establishment, with their "exceeding many flocks and herds," make it clear to the world that they are not hungering for the Nonconformists' ewe-lamb, then, indeed, a great step will have been taken in the direction of a real, because spiritual, unity among the Churches of our land.

This friendly warning is pointed and necessary, and we are glad to find our Wesleyan contemporary thus

emphatically endorsing the views we have ventured to state on the subject.

The Rev. Dr. CAMPBELL, of Bradford, preached on Sunday evening a noteworthy sermon on "Sincerity in the Pulpit," *apropos* of the recent secession of the Rev. STOPFORD BROOKE, which contained some wholesome and timely remarks. We are sorry that the demands on our space prevent us from transferring to our columns the excellent digest of the discourse which appears in our enterprising contemporary, the *Bradford Observer*. Amongst other things, the preacher showed that if the formularies of the Church were only to be regarded as "historic common-places," in order to secure the "national" character of the Church, one of the strongest arguments for which the Liberationist had been plentifully stigmatised, was not only admitted, but gloried in. For this theory permits of the establishment of falsehood as well as truth. It was a national and far-reaching evil that ministerial insincerity should come to be regarded as the normal condition of a professional class—that, in fact, they had not the means of being sincere, being bound to preach many things they did not exactly believe, or to omit from their preaching what they were morally bound to set forth. The question thus became one of national morality—the nation being responsible for the Church, and every man in the nation who would have a good conscience should demand a change in the name of honesty, truth, and religion. Such a method of dealing with the theories of Mr. HAWES and the Broad Church school generally is very timely, and Dr. CAMPBELL deserves the thanks of others as well as Nonconformists for courageously handling the subject and showing its logical outcome.

Correspondence.

THE BURIALS BILL.

To the Editor of the *Nonconformist and Independent*.

SIR,—About three weeks ago you were courteous enough to insert, and to answer, a letter of mine, concerning the "Mortuary Chapels" in our cemeteries here.

The first Nonconformist funeral in this city, under the new Act, took place this week at "Jericho Cemetery," one of the cemeteries alluded to in my last letter. The deceased, an elderly member of the Wesleyan Church, was buried by the Rev. C. Floyd, the superintendent of this circuit, but that gentleman was refused the use of the mortuary chapel by the Rev. Father Noel, the vicar of the parish or district in which the deceased had lived. So that part of the burial service usually used in the chapel had to be read in the porch, at the entrance to the ground. It was a very wet and boisterous day, and, of course, such an arrangement was very distasteful to the distressed mourners. It is only fair to add that Mr. Noel was very civil and polite to Mr. Floyd, while the latter argued the point with him for nearly half an hour previous to the time fixed for the funeral, but the rev. father's bigotry was proof against all argument.

Surely, Sir, this case and the many others recorded in your this week's issue concerning the interment of non-parishioners will suggest amendments in the present Act.

I remain yours, &c.,

A SUFFERER FROM ANGLICAN BIGOTRY.
Oxford, October 8, 1880.

[From our correspondent's first letter it appeared that the Oxford cemeteries do not belong to Burial Boards, but to the Established Church, and that they were provided prior to the passing of any of the Burial Acts—which accounts for the authority exercised by the vicar. We assume, also, that they were not purchased with the money of the ratepayers. But that the refusal to allow the use of the chapel is contrary to, at least, the spirit of the new Act cannot be doubted.—Ed. N. and I.]

CHURCH AND DISSENT.

To the Editor of the *Nonconformist and Independent*.

SIR,—The Bishop of Liverpool, as reported in your columns, spoke thus at the Church Congress at Leicester: "I am firmly convinced, after studying Dissent carefully for about forty years, that many Dissenters are what they are from downright ignorance." As the result of my experience I should say precisely the same of many members of the Church of England. They appear to be ignorant not only of the principles of Dissent, but of Scripture, which is of more consequence. Again he says: "In short, they are almost entirely ignorant of the communion from which they keep aloof." This may be true of many, but I venture to say that there are many more Dissenters than Churchmen who know all about the matter; but be this as it may, most Dissenters know that, according to God's Word (and might we not also say according to the dictates of common-sense and reason), "He that is taught in the Word is to communicate unto him that teacheth in all good things." And they know that this principle is ignored in the Established Church, and that he who teaches instead of being "communicated to" by those who are taught glorifies in his independence of them, and often almost treats with contempt the principle thus clearly taught by the Spirit of God. Further, most Dissenters (and probably many others) know that there is no such thing as diocesan Episcopacy taught in that same word. They read that the Epistle to the Philippians was addressed to the bishops—not bishop—of Philippi, and they are certain that, considering how short a time Christianity had existed there when the epistle was written, there could not have been there such an official as the Bishop of Liverpool. They believe that if the Apostle had written to Liverpool instead of to Philippi he would have used the same language. With the humility befitting our ignorance, we ask what manner of men were the Bishops of Philippi, and we believe we need not fear the reply which the Bishop of Liverpool would give, so long as he keeps to the record,

Further, most Dissenters know that the Bishops of the Established Church are appointed by the Prime Minister for the time being; and though the appointment to Liverpool is decidedly a good one, we object to such a mode of proceeding as being unscriptural, if for no other reason, seeing that to-day it may be a Gladstone and to-morrow a Beaconsfield who makes the bishop—men who are as opposite in their religious character and opinions as they are in their political; or, if the Bishop of Liverpool prefer it, the appointment is made by the Crown—to-day a voluptuary George IV., to-morrow a noble and godly Queen.

I will only mention one other thing, as your space is limited. The Church, being established, many who are utterly unfit to preach go into it for a living. All the clergy can read, and sermons are cheap; but I should really like to know how many of them could preach for half an hour on any text, to any good purpose. If they depended on their flocks for their support they must learn to preach as doctors, lawyers, and others learn their professions; and this leads me to remark, in conclusion, that when I employ a doctor I pay him, when I employ a lawyer I pay him, and when I avail myself of the services of a minister of the Gospel I pay him. Dr. Ryle, am I right or wrong? I pause for a reply, and, until convinced, shall continue and glory (so far as it is right to glory in anything) in being

A NONCONFORMIST, YET A CHRISTIAN.

Seaton, Oct. 8.

JUBILEE OF THE CONGREGATIONAL UNION, 1881.

To the Editor of the Nonconformist and Independent.

SIR,—It is a matter for great regret that the noble and generous offer of the Rev. W. Tyler, of Mile-end New Town, made in your valuable paper of September 18th, has not been more readily responded to, and a subscription list started.

The Congregational Union is meeting this week at Birmingham, and as next year is its Jubilee, a more fitting and opportune time could not be chosen; and what more grand or important subject than freeing our churches from debt could possibly engage the attention of the Union? Who can estimate the great and lasting blessing it would confer on those of the Congregational churches that are at present in debt?

Sunday after Sunday the minister ascends his pulpit with a heart full of the love of Christ, ready to tell his hearers of the glory of God, thankful for the church they are assembled in, and grateful for the opportunity of expounding God's Word; but suddenly as the lightning, so the thought strikes him that his church is not free from debt. There is a chill, a dullness, or a something that tends to take the very life out of his sermon; his thoughts regarding God's Word are interfered with; his mind is unsettled, and, consequently, he has not done that service to his hearers that God demands. His thoughts are on the debt during the week, when they ought to be otherwise engaged for the benefit of his flock and the spreading of God's kingdom.

Year after year large sums are paid for interest (but the debt remains), which might otherwise be used for the benefit of the poor. Surely this state of affairs ought no longer to prevail. A way has been made and the path opened, and it is now for the Congregational Union to make its jubilee celebration not only a jubilee by name, but one that will cause downcast hearts to be cheered—one that will take the weighty burden off the minds of hundreds; one that will be the means of doing much more to extend that good feeling which already exists between the Church and the Union; and one that will, above all others, do more to promote God's kingdom, and to further the spread of the Gospel of our Lord and Saviour Jesus Christ.

I am, yours obediently,

J. T. D.

To the Editor of the Nonconformist and Independent.

SIR,—The suggestion of the Rev. W. Tyler, which you kindly placed before your readers a week or two ago, is one which must warmly commend itself to all who have sincerely at heart the well-being and progress of our Congregational churches. It is broad in sympathy and practical in character. What we have long wanted has been some comprehensive and helpful manifestation of that oneness and union which is at times so much talked about. Will not some of our light-hearted and large-hearted brethren who have no pecuniary burdens to carry—or very small ones indeed—be stirred themselves on behalf of the oppressed, and thus seek to give tangibility and effect to so noble a proposition? Mr. Tyler's generous offer will doubtless stimulate others to help, according to their ability. Feeling sure the matter would have the sympathy and practical co-operation of a large proportion of your readers,

I am, dear Sir, yours faithfully,

Oct. 9, 1880.

J. B.

THE RELIGIOUS EQUALITY MOVEMENT.—WHAT NEXT?

To the Editor of the Nonconformist and Independent.

SIR,—I was extremely glad to read the weighty letter of "Oscar" in your last issue. I thoroughly agree with his suggestion that the next step should be a bold stroke for a final settlement of the question. The estimate which "Oscar" gives of the political forces of the next Parliament seem remarkably well founded. In my conviction, the Radical impulse will be so dominant that, with or without the Liberation Society, the question of Disestablishment, as a whole, will force itself on the constituencies and Parliament for decision.

But I cannot for a moment suppose the Liberation Society will choose to follow where it ought to lead. That would be an abnegation of duty marvellous indeed, especially when we look at our present vantage ground.

Scotland in its representatives is with us almost to a man; Wales is, if possible, more decisively on our side; the North of England is in large preponderance ours; and heavy, lumbering London is slowly wheeling into line. Even the counties, as is pointed out by "Oscar," may be expected to send new recruits to our ranks. To use all this force for the disestablishment of the Scotch Kirk alone, or any other "bit by bit" reform, would be an unpardonable waste of power. But this force is a living one, and ought not to be wasted. It is full of the vitality of intense conviction, and will not allow itself to be suppressed.

We know what the intention of Scotland is; but I look to Wales for an immense additional pressure in impelling this question to a settlement; for it cannot be supposed that it is to be left there in its present condition for another decade.

Wales will insist on the prompt disestablishment of the Church within her borders. I look to Wales to honour herself by returning to Parliament that veteran leader in the cause of religious equality—Mr. J. Carvell Williams. And from Wales will probably come the "Peter the Hermit," whose fiery eloquence shall evoke the righteous indignation of the people at the injustice of the State Establishment.

We must prepare ourselves for a sudden enthusiasm, which shall spread like a prairie fire, so soon as the question is launched before the nation as one for practical decision. Indeed, I imagine, the friends of religious equality would even now be delighted with the opportunity to give actual point to their opinions by attending meetings to petition Parliament in favour of Disestablishment in Scotland or Wales; or in support of a resolution providing for the limitation of compensation in the case of presentation to livings in the gift of the Crown or other public bodies. For I am inclined to go rather beyond "Oscar" in his reference to the inability of the Church for effectual resistance: considering the danger to be that the Church may suddenly surrender her defence on condition of a favourable capitulation. Many patrons of Church livings, pinched by the diminution of their rent-rolls, may be just now calculating wistfully the compensation they should obtain for the surrender of their patronage. Many holders of benefices are convinced that Disestablishment is inevitable, and are disposed to think that no man would make the blow lighter for them than Mr. Gladstone.

In the past Liberationists have been wisely and persistently patient, cautious, and forbearing. The time seems now to have arrived for a boldness equally wise and persistent, and, I believe, destined to be equally successful.

I am, yours, &c.,

A LIBERAL.

THE POLICY OF THE VATICAN.

To the Editor of the Nonconformist and Independent.

SIR,—Your correspondent, writing from Melbourne under date August 3rd, very properly rebukes the bigotry and inconsistency of those Liberals who, "on the mere ground of his religion," opposed the appointment of the Marquis of Ripon to the Viceroyalty of India. He draws the obvious conclusion that "they must have a very imperfect apprehension of their own principles, or else a very strange way of applying them." With all this I, for one, cordially agree, and yet venture to assert that there are thousands of thoroughgoing Liberals who, like myself, justly disapproved of the appointment.

I share heartily, on many grounds, in the admiration of the Liberal party for their great leader. This very appointment, like that of the Earl of Kenmare, was to many a proof of the great moral courage of the Premier, for he knew full well what a storm of passionate indignation would burst over his devoted head in consequence. But my general admiration gives place to watchfulness and distrust when any question is raised affecting the relations between the Romish Church and ourselves. Not that there is any truth in the assertion that Mr. Gladstone is a Papist at heart—it is difficult to argue patiently with one who professes to believe a suggestion so absurd—but Mr. Gladstone has shown repeatedly when in power, that, with all his sagacity, he has regard in practical politics to one aspect only of the Papal Church in England—I mean its religious aspect—to the almost entire exclusion of its political and civil influence. And, as a consequence of this common but fatal blunder, the axis of religious liberty is thrown around institutions and actions in this country, which are distinctly opposed to the civil liberties of the people, and sometimes involve a flagrant violation of their rights. Look, e.g., at the Romish convents. They are called "Religious" houses; and a purblind Liberalism says—Mr. Gladstone has always said—"Let be. In the name of religious liberty, we will be no party to a compulsory inspection!" And yet these houses may be—I do not assert that they are—places of imprisonment, and torture, and infamy, as they have been found to be before, both in England and on the continent. But the point is this—that their inmates are as much beyond the reach of the English law as if they were buried in the jungles of South America. Such a state of things is a scandal to English society, and a dark blot on our boasted civil liberties.

Now, this has a most important bearing on the question of the viceregal appointment. Put away all considerations of the Roman Catholic, *quid* religion. Rigidly adhere to the only sound principle for Liberal politicians, that no man should be subjected to pains and penalties at the hands of his fellows on account of his religious or non-religious belief; that, in the eye of the State, the atheist and the idolater have in all respects equal rights. What then? We have to deal, in Romanism, with a vast political organisation, one which, to use Mr. Gladstone's own pungent language, "requires" a man "to surrender his mental and moral freedom, and to place his loyalty and civil duty at the mercy of another." (The Vatican decrees.) That organisation has been for centuries the most mighty and persistent enemy of all freedom; and in spite of occasional appearances and manifestations to the contrary amongst ourselves, it continues to be so still. Its agents are the advocates of liberty when and where it suits their purpose, and that for political ends; but true liberty, by which we mean ultimately the self-government of the people, is in deadly opposition to the letter and spirit of the Papacy and to the influence of every priesthood.

This organisation has ever been the great fomentor of strife, the main-feeder of the hell-hounds of war; and continues to be so still. Rome was at the bottom of the Franco-Prussian war; Rome fosters the sentiment of revenge in France to-day, and plots against the Republic; while in Ireland it is to the interests of Rome to prevent the settlement and satisfaction of the people. Rome will pursue in regard to the general government of Ireland exactly the policy she is pursuing in reference to its educational institutions. She will worry successive Cabinets and Parliaments into concessions which, when obtained, will be found to be totally inadequate. She will have all; and until all be gained she will continue to fret and tease and threaten like a spoiled child; and while openly appearing to soothe and restrain the people, she will secretly incite them to sedition. This has always been Rome's policy; and Rome boasts that she changes never.

Now, Sir, I maintain that for a member of this political organisation, and that member one who has "gone over" after arriving at years of discretion, to be raised to a position of the highest dignity and responsibility in the Administration is simply monstrous. The direct results at home and in India may not at once be obvious, but they will

be none the less real and disastrous. The social and political prestige conferred in this appointment, not merely on a man, but on the compact and powerful association to which he belongs, is enormous, and will be turned to account. It will result in a great increase of Papal influence in England—a fact upon which we are not in a position to look with equanimity; while abroad it will be quoted as a proof that the acknowledged purpose of the Papacy is being steadily accomplished in the re-conquest of Britain. Many will smile at such an inference, but when we remember the force of a high example there is reason to fear that in this instance the influence of England abroad will be practically in the scale in which the political power of Popery is weighing down the civil and religious liberties of the people.

How, then, will it affect our great dependency? The Marquis is, no doubt, an honourable man, and every one must have been touched by the evident sincerity and earnestness of his public utterances just before leaving the country. But he has a private chaplain and confessor, who happens to be a Jesuit. His confessor is his "director," and that director is himself directed from the Vatican. This is not merely the theory, given in books, it is the invariable practice where a man is a "good Catholic." Hence India is being ruled by three concurrent powers. First, the Home Cabinet, with Lord Hartington as its exponent; next, the Indian Council, with the Marquis of Ripon as its head; and last, but not least, the College of Cardinals, at Rome, who will work secretly, cunningly, but powerfully as ever; and if this is not effectual in the interests of their worldwide political confederation it will be a very remarkable exception.

Sir, the appointment of Lord Ripon might have been palliated if there had been a manifest lack of suitable men, or even if the Marquis had achieved eminent distinction as an administrator. But such excuses have not been alleged. Failing these, and bearing in mind the fact that the Viceroy is a pervert to the most mighty, the most active, and the most iniquitous political association that ever conspired against the hopes of mankind, I look upon his appointment with the deepest regret, and regard it as a political blunder of the first magnitude.

I am, Sir, yours faithfully,

Nottingham.

J. ED. FLOWER.

[We insert this letter with some reluctance, not only because the question has been well discussed, and its revival at the present moment is ill-timed, but because our correspondent's remarks are hard upon a deserving public servant. Does Mr. Flower forget that the appointment of Lord Ripon was heartily applauded by so stern a Paritan as Colonel Gordon, who, while resigning for personal reasons the position of private secretary to the Marquis, bore the highest testimony to his lordship's independence and nobility of character? And, further, has it not been recorded in our columns that Lord Ripon, although a convert to Romanism, has not deviated a hair's breadth from his liberal treatment on his domains of Nonconformists whom he had been wont to befriend? This is not in accordance with the Ultramontane theory to which Mr. Flower, and with ample reason, so strongly objects. But, happily, human nature is better than the ecclesiastical despotism; with which men may happen nominally to acknowledge. We have much greater confidence in Lord Ripon's scrupulous conscientiousness and exalted sense of duty, than in the high-flying and unscrupulous political creed of his Protestant (?) predecessor, Earl Lytton, which would sacrifice the rights of nations to the claims of political expediency, and enthroned a bastard Imperialism—a policy of adventure—contrary to the elementary principles of Christianity. From all that we have heard a more loyal Viceroy than Lord Ripon—loyal to all the obligations of his exalted office—never held supreme power in India. That is the testimony of those who would be the most disposed keenly to criticise his acts. Therein his lordship has amply justified Mr. Gladstone's choice. While we heartily agree with our correspondent that the Romish organisation is most formidable, and is prostituted to purposes revolting to our sense of right and freedom, we believe he greatly exaggerates its influence over individual Roman Catholics. Has he never heard of statesmen in France, Belgium, and Italy who, while Roman Catholics, are at deadly issue with the Vatican, and have no kind of sympathy with the Syllabus? If his views are correct, the Catholic Emancipation Act should never have been passed, the Roman Catholic Lord Chancellor of Ireland ought to be deposed, and members of that Church ought to be proscribed, deprived of civil rights, and excluded from Parliament and official life. That is the theory which legitimately flows from the sentiments he expresses. If carried into effect, how are the millions of his Roman Catholic fellow-subjects to be governed?—Ed. N. and I.]

DISSENTING MAYORS AND THEIR CHAPLAINS.

To the Editor of the Nonconformist and Independent.

SIR,—It is stated that Mr. Alderman McArthur, who has just been elected Lord Mayor of London, has appointed a clergyman of the Establishment as his chaplain. That suggests the inquiry why Mr. McArthur, who is a Methodist, has slighted the ministers of his own body by passing them by in favour of one of whose services he would not, under other circumstances, think of availing himself? To say nothing of preaching an occasional sermon, this Episcopal chaplain will have the exclusive right to "say grace" at banquets at which no doubt such men as the Rev. W. Arthur, Dr. Punshon, and Dr. Rigg will be guests. Is this what was expected of an advanced Methodist like Mr. McArthur?

If the reply be that only an Episcopalian minister can fill the office, what can be said in defence of a law which thus obliges a Nonconformist Mayor to seem to snub and slight the ministers whom he highly esteems? I, however, doubt the existence of the law, and think I can remember Nonconformist Lord Mayors of London who have adopted a different course, and without any legal difficulty.

October 9.

RELIGIOUS EQUALITY.

THE AUTUMNAL MEETINGS OF THE CONGREGATIONAL UNION.

[FROM OUR SPECIAL CORRESPONDENT.]

THE gathering of representatives of the churches, as might have been expected from the central position of Birmingham, has been very large. It is said that the number exceeds twelve hundred. This may be so if the representatives of churches in the immediate neighbourhood be reckoned, as I suppose they have a right to be. Carr's-lane Meeting was crowded on Monday night, and nothing could be more inspiring than the friendly greetings of long-parted friends. There was a heartiness about them which we have hardly noticed to the same extent before. Probably the force of Northern and Midland life made this so very apparent. The welcome of the Birmingham people was as cordial as could be given. The delegates speak of their being treated more like old family friends than as strangers who have come to share hospitality as passing guests. And certainly, if anything be wanting to the perfect comfort and enjoyment of the ministers and delegates, it is not the fault of their hosts and hostesses. Nothing more generous or cordial could well be conceived.

Carr's-lane Meeting has undergone great improvement since the Union was last here; but, although everything is more ornate, the old-fashioned pews and windows suffice to recall the old associations of which it is so rich. There is nothing really new-fangled about it; but it has put on an air of quiet respectability, which makes it wondrously like those descriptions of the older Nonconformist places of worship, to be found in the pages of Dr. Halley and Dr. Waddington, which were the spiritual homes of the robust and richer Dissent of the last century. There were, of course, very tender references to John Angel James—none more graceful or hearty than that which fell from the lips of his gifted and much-loved successor. A foolish fashion has sprung up of late of disparaging the older orthodox fathers of British Nonconformity. But Birmingham is witness to the reality of their work, and the durability of that which they reared at the cost of so much toil and self-sacrifice. If earnest and hearty good wishes can do anything to secure the perpetuity of a noble form of Church life, Mr. Dale and his people may rest assured that their future will fulfil the utmost expectations of their most sanguine moods.

The sermon on Monday evening, by the Rev. Eustace Conder, M.A., was greatly enjoyed. As a spoken utterance it lost something by the rapidity of the preacher in so large a place. He was not always distinctly heard. But, if there were missing the air of a great effort, such as has sometimes made these services memorable, there was what was felt to be at the present time much more important—clear enunciation of the position occupied by the Congregational Churches and their pastors in relation to the authority of Divine revelation and the fundamental doctrines of the Gospel. The text was "Allowed of God to be put in trust of the Gospel." There were passages of great force and beauty which evoked the responsive emotions of the audience; once or twice, they even passed the bounds of what is allowable in public worship. There were also passages in which clear distinctions were drawn between things which the careless are in the habit of confounding. Paul distinguished between his opinions and his commission from the Lord. Divine revelation contains truths which men could have discovered for themselves, and those which lie wholly beyond the reach of their utmost efforts, and which only can be known by direct Divine, authoritative revelation. If the authority be rejected, the doctrine is rejected. The spiritual cannot be separated from the supernatural facts. It is the Apostolic Gospel which is entrusted to the modern Church. Only two theories can be conceived in which this reasoning can be set aside—one, that the Gospel is inadequate and needs development; the other, that it is antiquated and *effete*. The former, the Roman theory, is not irrational: but that of what are called the advanced thinkers is hopelessly so. The Christian system is built up upon the certainty and unchangeableness of the facts, as natural science rests upon the immutable facts and laws of the physical system. If there be a Divine foundation, we may build upon it; but if there be no such foundation, the building attempted to be reared rests upon quicksands. It is an attempt to steam to the stars. There is nothing more baseless than the notion that man can evolve the highest, the redeeming truth from his consciousness; and to make this attempt is to dream and not to reason. The clear, keen, cogent way in which a recent utterance, where the Christ, as a Divine Redeemer was eliminated from Christianity, was criticised and held up to the scorn and derision of all thinking minds will not soon be forgotten, and it was richly enjoyed. Then came an appeal on behalf of the Church Aid Society and what are called "small churches and small men," in which the preacher showed the importance of the work done by our village pastors and churches and their claims upon the richer and stronger, for aid in their noble, self-sacrificing labours. It was, perhaps, a slaying of the slain; but all the same he carried his audience with him unmistakably, and produced a hallowed impression which is not likely soon to fade away.

Carr's-lane Meeting was well filled at the beginning of the worship at half-past nine on Tuesday morning. When the Chairman, Dr. Newth, commenced his address it had become crowded. He, also, lost some power by the extreme rapidity of his delivery. He was so absorbed in his great theme that more than once, he would not even wait while the brethren relieved themselves of the emotions he had stirred, by their rapturous applause. When the noise ceased, he was two or three sentences ahead, and it was difficult to catch him up again. Almost without introduction he plunged in *medias res*. But there was this wisdom about the

address—he talked about what he thoroughly understood, and what has been the specialty of his life. The Professor was listened to with intense interest on this account, as well as on account of the importance of his subject—an educated ministry and the duty of the churches in relation to it at the present time. It was lightened up with gleams of humour and apt quotations of familiar Scripture words, sometimes with new applications, which were greatly enjoyed. The changes which have taken place in general education and culture were referred to, and their influence on the collegiate system traced. These were no vague generalities; indeed, if there was any room for question, it would be in the detail of changes he suggested as desirable and possible. But it seemed quite clear that if the standard of ministerial life is to be maintained, —and it must be put up if this be possible—the churches must do something themselves to enable young men to prepare for collegiate training of a higher kind than has hitherto been possible. On the whole, the address was practical as well as eloquent, full of sound, cultured, common-sense, and the wisdom of experience; rich in graceful strength and beauty, as honourable to its author as to the audience to which it was addressed.

The paper of Dr. Kennedy was full of capital points, exceedingly well put and well received. It had a pawky humour about it which carried its meaning clean home, and there was no disposition to quarrel with the speaker, or to adjourn for fresh air and conversation outside. Mr. Barrett found the audience full of sympathetic earnestness as he spoke with quiet power, and exceeding beauty and tenderness, of the pastoral care of individuals. The impression produced was of a deep and hallowed character, and the paper itself was sufficient to have marked a morning session which will long be memorable in the history of the Union. Mr. Barrett was followed in an exceedingly able paper by Mr. Stott, of Blackburn, on systematic teaching in view of the tone assumed in the Press towards religious subjects. What the "view" of a "tone" is, I do not know; the paper was, however, every way good. But it was felt that there had been enough—although the audience was still surprisingly fresh—and that discussion was unnecessary. This was felt all the more, as the resolutions, as long as the Athanasian Creed, some one said, on the passing of the Burials Bill were to be moved by Mr. Rogers before the close of the session, to leave room for Joseph Cook and other representatives on Wednesday morning. Dr. Legge, of Oxford, made a speech, wise, judicious, impressive, and was well heard. But, afterwards, came some invertebrate utterances which might have been interesting to the speakers, but they taxed the patience of the hearers until they openly rebelled against any further infliction of personal plans or home and conjugal fashions. Mr. Roberts, of Holloway, did his best to raise the tone of the discussion, but even he found that the audience did not desire further speech. But when Mr. Rogers got up it might have been thought that he was the first speaker to an audience just assembled, instead of the eighth to one which had sat in an exhausting atmosphere for four hours. It was a veritable triumph, and he never spoke with greater effect. Mr. Lee was manly, outspoken, and earnest, as became the Radical member for Southampton; and then there were calls, loud and repeated, for Mr. Dale, and he spoke, on the spur of the moment, as only he can speak. I never remember a session in which the attention was so strained, or one in which the minds and hearts of the assembly were more deeply moved.

The Evening Meeting in the Town Hall on behalf of Continental and Foreign Missions attracted a very large but not crowded audience. The upper part of the front gallery had several rows of seats unoccupied, but elsewhere the hall was full. The speech of Mr. M'All, of the Paris Mission, was the speech of the evening. The fact that he is connected with no society, has no salary, and trusts to Christian willingness alone for the heavy expenditure on the twenty-four stations now open in Paris itself, and for the stations in other parts of France, gives him a special claim upon the sympathies and help of the lesser churches, and especially upon the Christian working men of England. The details of his work and of its successes were most interesting, and the audience manifested the deep feeling which had been awakened in an unmistakable way. He stated that while in Ireland the Protestants were one in four of the population; in France they were only one in forty. Signor Varnier was not so well understood. His English is that of a foreigner, of course, and in the large hall a certain indistinctness of enunciation detracted from the effect. But the facts he detailed were fresh, and awaken hope that an effectual inroad is being made into the superstition and scepticism of the Italian people. There are openings for effective work on the Continent such as have never been presented to British Christians before. Mr. Macfarlane represented the London Missionary Society with his usual force. He has the art of giving strong blows; but, notwithstanding this, his Northern humour makes him a general favourite. The success of the meeting was unquestionable.

The proceedings were even more enthusiastic on Wednesday than on the previous day. Deputations from Scotland and from the Nonconformist ministers of Birmingham were received. Of the former, a layman, Mr. Mack, the Treasurer of the Union, was the spokesman, and a capital speech he made. The Birmingham deputation presented an address breathing the most hearty fraternity of feeling, touching the points of difference, but rejoicing in the grand sentiment which binds in one the various Free Churches. The Rev. J. Jenkyn Brown then spoke, and produced a profound impression by an eloquent and racy address. He was followed by the leading Methodist, Dr. James, and by Mr. McKerron. Then Professor Paton proposed a resolution, accrediting Mr. Hannay to the Convention at St. Louis, empowering him to give an official invitation to the

American Assembly to send delegates to the Jubilee Autumnal Assembly, and sending greetings and invitations to the Congregational churches of the Colonies, and the Evangelical Union of Scotland. He read a paper on the subject, eloquent, elaborate, high-pitched, which will doubtless command attention wherever the invitations go. In a few well-turned sentences, James Spicer, Esq., heartily seconded the resolution; and it having been passed, the Rev. Joseph Cook, of Boston, was called upon to respond. The audience received him up-standing; and then he began a short but impassioned oration which roused the assembly to irrepressible emotion. Plymouth Rock was regarded as the symbol of devout faith and spiritual freedom. The necessity of true spirituality in the churches was shown to be essential, if the problem of free government by the people and for the people, in connection with universal suffrage in great cities, is to be solved in a way to secure the perpetuity of its institutions. He is a man of presence—more of a hearty John Bull in appearance than a Yankee. The voice is strong, but at times he is rather indistinct in enunciation. The eye is beautiful in its softened tenderness as in its sparkling fire. Seizing the Bible towards the close of the address he made a vehement appeal to the audience to be faithful to it not only as the Gospel of salvation but as the corner-stone of civil liberty. The response may be better imagined than described. But it is clear that he is gifted with rare powers of thought and expression, and that his visit to England is likely to produce an immense impression in the great towns it is intended he shall visit.

Then came a resolution on the Opium Traffic, moved in an able and statesmanlike speech by Professor Legge, of Oxford, who at once lifted the question into the region of intelligent and moral debate, presenting conclusive arguments from the position his Chinese experience has led him to assume in relation to it. He was ably seconded by Mr. Eustace Conder; and after an abortive attempt to amend the resolution, it was adopted. The mention of Oxford in connection with Professor Legge, enables me to supply the information in which many are interested in different parts of the country, that at the meeting yesterday the University Towns Committee of the Church Aid Society tendered their help to the churches in Oxford and Cambridge to enable them to represent Congregational Church principles in the worthiest manner possible, and to act upon the university life of these towns. Nothing decisive has yet been done; but it is expected before long that arrangements will be completed which will ensure the accomplishment of objects warmly cherished, and tending to secure the highest interests of the churches themselves.

THE BAPTIST UNION MEETINGS.

[FROM OUR CORRESPONDENT.]

THE autumnal meetings of the Baptist Union held for the first time in London last week have been, in the opinion of the most competent judges, the most successful ever held—so much so, that the new and energetic secretary, the Rev. W. Sampson, considered himself justified, at their close, in expressing his confidence that they had inaugurated a new era in the history of the organisation, while the fervour and enthusiasm which pervaded them were equally shared by the gatherings of the Baptist Missionary Society.

The assemblage of ministers and delegates at Stockwell to assist at the laying, by Mr. George Palmer, M.P., and the Rev. Hugh Stowell Brown, of the foundation-stones of two additional houses in connection with Mr. Spurgeon's famous Orphanage, formed an appropriate introduction to the series. It was a happy thought to take advantage, at the outset, of the opportunity thus afforded of associating the week's proceedings of a denominational body of Christians with a work so powerfully appealing to the universal instinct of practical benevolence, and the large attendance (in spite of the weather which, for an open-air ceremonial could hardly have been less inviting), and the warm interest manifested throughout the proceedings showed that the opportunity was duly appreciated.

The "Missionary Designation and Valedictory Service," held in the evening of the same day at the Metropolitan Tabernacle, was characterised by all the old missionary enthusiasm. The audience which crowded the area and lower gallery, and overflowed into the upper gallery, was in itself sufficient to reassure any despondent brother disposed to take up the somewhat prevalent lament that "the former times were better than these." The young men, Messrs. Benjamin Evans and T. H. Barnett, about to leave for the missionary field as recruits, gave abundant evidence that they possessed the necessary qualifications for the work, including that *sine quâ non*, an irrepressible passion for it. They were clearly men to satisfy the condition insisted on by Dr. Landels in his paper read the following morning, viz., that they must be animated by a sublime enthusiasm for this work; not men who, before they will consent to go, stipulate and petition to be made, at the very commencement of their work, more comfortable, placed in a more advantageous position as regards social surroundings and domestic relations than they would be if they stayed at home; but men who feel that they *must* go, be the sacrifices and hardships what they may, because a Divine inspiration impels them? The three missionaries, Messrs. Hormasdj Pestonji, W. Etherington, and J. D. Bate, who had already seen service, and were about to return to their respective fields of labour, were men whose ripe and laborious scholarship was evidenced by the translations, dictionaries, and educational works which had been adopted for public use by the Governments of the several provinces in which they had laboured. With talent and energy which, as attested by the signal success attending their efforts, would have ensured for

them equal success in any other pursuit to which they might have applied themselves, they had united a self-sacrificing zeal and devotion worthy of apostolic times. The utterances of all these gentlemen were listened to with the close and sympathetic attention to which they were fairly entitled, and elicited frequent bursts of applause. Mr. Pestonji pathetically narrated the story of his personal sacrifice of father, brother, and possessions for the Gospel's sake, and gratefully explained how he had received a hundredfold in return. Mr. Etherington, in recounting his Indian experiences, testified, amid enthusiastic cheers from a large portion of his audience, to the special advantage, in that climate, of abstinence from all intoxicating drinks. But it was noticeable, that when he went on to urge that it was equally necessary that a man should "eat to live and not live to eat," the response was but faint. The incident might suggest a speculative inquiry whether "the average sensual man" (as Matthew Arnold terms him) would find it proportionately less uncongenial with his inclinations to mortify the one appetite than the other. But the most marked effect of the evening was produced by the speech of Mr. Bate, who, after appealing to the sympathies of the meeting on behalf of the class of Indians known as "educated natives," went on to consider the national relationship subsisting between England and India, urging that the former has hitherto ruled with a view, not to the good of the latter, but merely to her own aggrandisement. On this assertion being questioned, he justified it by a reference to the opium traffic, and proceeded to inquire who was to bear the cost of the Afghan war, declaring the utter inability of the natives to do so, in their starving condition, and predicting that any endeavour to extort it from them would inevitably produce a general revolution, the consequences of which would be far more disastrous than the mutiny of 1853, which was confined to a section of the natives. These sentiments, while eliciting the warmly-expressed approval of a large majority of the meeting, were manifestly not to the taste of a smaller section, who appeared to regard them as out of harmony with the religious objects of the meeting; and the excellent chairman, Mr. Joseph Tritton, the society's treasurer, evidently shared that opinion. Mr. Bate, nevertheless, maintained that, in questions arising out of missionary enterprise, the political element is sometimes inevitably intermixed with the religious, as in the historic case of slavery in Jamaica. There seems little room to doubt that Mr. Bate was right; and that, however unwelcome the necessity may be to such supporters of the Baptist, and possibly other Missionary Societies, who upon principle, either eschew politics altogether, or lend their support to the political systems which are responsible for all the mischief, such questions will have to be faced, and effectually dealt with if they are not to prove fatal to all missionary enterprise. Meantime, Mr. Bate is deserving of all honour for the courage with which, in view of the consciousness that he was in all probability addressing such a representative assembly for the last time in his life, he disburthened himself of what he evidently regarded as a weighty responsibility.

The paper to which reference has been made, read by Dr. Landels at the Missionary Conference at Bloomsbury Chapel, on Tuesday morning, dealt with the question whether present contributions were adequate to the claims of the work. He reminded his hearers that the wants presented to them by the committee were not its own, but those of the world; and that, while gratified to receive their contributions, regarding them as expressions of their confidence, it was no part of its duty, and did not consist with its proper dignity to go out and ask for them, but in hand, like a beggar asking an alms, giving the impression—which some were too apt to form—that it was asking something for itself, and that, in granting its request they were conferring on it a favour. The lesson he designed to inculcate was that of self-sacrifice for the sake of the cause; and while admitting that fifty thousand pounds a year from a denomination so small and poor was, in itself considered a respectable sum, and recognising the munificence of a few of the rich, and the more generous though smaller gifts of some of the poor, he urged, in very plain and forcible terms, that the requisite standard would not be reached till a similar spirit of consecration pervaded the entire denomination. The boldness and warmth with which Dr. Landels animadverted on the disproportion of the contributions to the professed interest in missions, produced a marked effect, and some of his facts were certainly rather startling; but it was perhaps open to question whether his enthusiasm in the cause permitted him to do adequate justice to the self-sacrificing efforts constantly made by many on behalf of objects whose claims they rightly or wrongly regard as most immediate, and which deprive them of the power of aiding missions as they would desire. This fact was recognised by the succeeding speaker, the Rev. E. Medley, who hinted at the unwisdom of appealing for pecuniary aid to churches which sustain themselves only with immense difficulty. At the same time, he insisted on a lively interest in missions as essential to the prosperity of the churches, and succeeding speakers suggested various practical methods of increasing at once the interest and the contributions, in some instances pledging themselves to a considerable amount.

There was a large attendance at the public missionary meeting held in the evening at Exeter Hall under the presidency of Mr. J. Barran, M.P., who entered upon the proceedings animated by the spirit which had pervaded the Conference held in the morning, and opened the meeting with a speech characterised by much practical wisdom. He was followed by the Rev. J. R. Wood, of Upper Holloway, who in sonorous tones, which rang through the building, delivered a speech full of robust sense. He lamented the scanty supply of men for the mission field, and suggested that Christian young men

with clear heads and warm hearts might be doing something better than mixing tea or measuring silk. He recommended a little Christian work as the best remedy for the paralysis of doubt which had come upon many young men, and, as a corrective for the charms of Ritualism, with which some of them were smitten, he prescribed the true ritual of our faith, viz., "to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." As might have been expected, Mr. Wood's vigorous utterances did not fail to arouse the enthusiasm of the audience. The next speaker was the Rev. Richard Glover, of Bristol, whose keen intellect and wide culture became manifest as he entered upon a calm and comprehensive consideration of the grounds upon which missions to the heathen ought to be maintained. His remarks were not wanting in humour, as, for example, when dwelling on man's universal need of the Gospel, he reminded any of his hearers who might want to know what a heathen was, that a looking-glass and a little imagination would tell them. He made another good point in quoting St. Paul, as showing that the heathen were capable of religion, because Abraham, as a heathen, bred in idolatry, believed, "not in circumcision, but in uncircumcision." He naturally excited some merriment by expressing a wish "that the history of the religions of mankind could be written by a devout Darwinian, because in no field of observation would he find a finer and nobler series of instances of the law of the survival of the fittest than in the study of the creeds of men." In connection with the question of success, Mr. Glover thought that a mistake was made in overlooking the contrast between the magnitude of the results that had been attained, and the littleness of the labour put forth for the purpose. In support of his position, he referred to the fact that during the last eighty years, no more had been spent by all the Protestant Missionary and Bible Societies in the world than is spent in England every three or four months in drink. Nevertheless, the united membership of the Protestant mission churches throughout the world exceeded that of the Baptist denomination in England, Scotland, and Ireland by one-half. But, besides these within the fold, there were vast multitudes who might be regarded as on the way, like Chunder Sen, who, though refusing to be called a Christian, spoke so lovingly of Jesus Christ, and vowed that He was the strongest power in India. Mr. Glover rejoiced at that rate of progress, and predicted that, even if it were not accelerated one whit, India would in a hundred years be as Christian as England then was. He was followed by the Rev. E. Jenkins, president of the Wesleyan Conference, who, in addition to that capacity, spoke as a missionary who had laboured in India for eighteen years, and had revisited it after an absence of sixteen years. The last speaker was the Rev. Jas. Wall, a missionary from Rome, who testified to the large circulation of the Scriptures in Italy, and the spread of the Gospel among both the Liberals and the Roman Catholics.

On Wednesday morning, the Union held its first meeting at Bloomsbury Chapel; and after a devotional meeting conducted by Rev. T. T. Wigner, the chairman, the Rev. Dr. Trestrail, proceeded to deliver his opening address on "the Moral Tendency and Influence of Infidelity." Recognising the wide prevalence of religious doubt, he questioned whether scepticism in the proper sense of the term were as prevalent as was generally supposed, seeing that the thoughts which generally moved men most deeply belonged to religion. After considering the materialistic theory somewhat in detail, he went on to defend theologians from the charge of bigotry, narrow-mindedness, and ignorant fear of science, maintaining that their quarrel with scientists was only as to the inferences drawn and the hypotheses framed by the latter from well-ascertained facts. He regarded their inferences and hypotheses as antagonistic to the Christian doctrine of humility, as tending to cruelty, the annihilation of responsibility, and the degradation of human nature. Dr. Trestrail went on to enumerate some theological truths into which the spirit of scepticism had penetrated, and to combat some of the consequent perversions of those truths. His address concluded with an exhortation to fidelity, and was warmly applauded. The secretary, the Rev. W. Sampson, then proceeded to read a paper on Union Funds and Home Missions, from which it appeared that the income of the Home Mission department was very inadequate to its objects, and that this was to be accounted for by the fact that the richer and more powerful Baptist Associations throughout the country preferred to undertake the mission work required in their own localities, leaving the more necessitous districts neglected. The remainder of the sitting was devoted to the consideration of remedies propounded by Dr. Landels, the Rev. C. Williams, of Accrington, and others for this state of things. At an afternoon sitting the Report of the British and Irish Home Mission was presented, as were those of the funds for granting annuities to disabled ministers, and for augmenting the incomes of the poorer ones.

In the evening, a public meeting was held at Maze-pond Chapel, with Mr. James Stiff in the chair, addresses being delivered by Rev. C. Williams, of Accrington, Rev. S. Vincent, of Yarmouth, Rev. J. H. Atkinson, of Leicester, and Rev. Jas. Owen, of Swansea.

At the second session of the Union held at Bloomsbury Chapel on Friday morning, Dr. Kennedy and Dr. Allon were introduced as the deputation from the Congregational Union, Dr. Newth, the chairman, being unable to attend. Both gentlemen conveyed the greetings of that body, in graceful and hearty terms, dwelling upon the common traditions, principles, and faith which so closely united them. Dr. Kennedy especially eliciting laughter and applause by the good-natured boldness with which he claimed "one baptism, as well as one Lord and one faith," as among the bonds of union, while Dr. Allon regarded the more intense denomina-

tional feeling prevailing among Baptists as favouring their aggression in some degree. Dr. Trestrail, having appropriately replied, the Rev. H. Stone, of Nottingham, addressed the Union on "The Spirit and Method of Evangelistic Work," and the Rev. J. W. Lance, of Newport, on "The Reality and Power of Evangelistic Work dependent on the Spiritual Life of the Churches," the latter concluding with the assertion that "when the world-spirit in its various forms of fashion, frivolity, and extravagance got the mastery over spiritual life, that life would decline, and that when it did so, the reality and power of Evangelistic work would be nothing but a dream." Both papers gave rise to discussion; and in the afternoon, an adjourned discussion took place with regard to the Pastors' Augmentation Fund, at the close of which £200 was raised.

The closing public meeting took place at the Metropolitan Tabernacle, under the presidency of Sir S. Morton Peto, when the vast building was thronged by a crowd even greater than on the Monday night, the chief attraction, no doubt, being the re-appearance of Mr. Spurgeon after his long and painful illness. After a few words of congratulation from the secretary as to the success of the meetings, the chairman addressed the meeting on the subject of the Home and Irish Mission, and was followed by Mr. Spurgeon, who spoke evidently in pain, but with all his usual fervour. His address consisted chiefly of the testimony of his own experience to the reality of the truths in which he believed, and to the efficacy of prayer. It abounded in characteristic touches, as, for example, "I would as soon stand and whistle to Vesuvius as pray to God if I did not believe that there was a reality in it, that He did hear me, and that He did answer me." He pleaded for the maintenance of their distinctive position as Baptists, exhorted ministers to "put plenty of Gospel into their sermons," and concluded with a desire that the Churches might become more thoroughly saturated with it. The Rev. J. W. Ashworth, of Plymouth, then read a very able paper on "Minister and Churches," in the course of which he animadverted on the kind of relations too often subsisting between them, and warned every one to be very careful in receiving or repeating charges against any brother of not preaching the Gospel. Rev. S. Newham, of Edinburgh, followed with a paper on "Spiritual Life;" and, after a few words from Rev. H. S. Brown, the meeting concluded with the usual vote of thanks.

Literature.

ART AND ARCHEOLOGY.*

"ALL things stand over against one another, and there is nothing single or separate," said the old English divine. The inscriptions found on tombs, on walls, on the baked earth of the early potters, on the tablets, on the broken bricks that had long preceded papyrus, and survived the catastrophes by which the seats of ancient empires were engulfed, are the scattered pages of history of unspeakable value, as supplying the lacuna left by written records, even where such abundantly existed. The art of reading these records has recently risen to the dignity of an exact science. The mystery of the ancient world has been unveiled; we can sit beside the tripod of the ancient god and priest, and see the latter performing his incantations; follow the priestesses in their processions and observances; go to school with the boys and girls of Nineveh and Babylon, bearing their tablets, and comprehend clearly how they were taught their lessons; understand how the Greeks reduced into fair proportions the outer forms of the idols that former peoples had found sufficient; we can sit with the Greek student in his study, and converse with the Roman lady in her retirement. The thoughtful study of ancient monuments of art and antiquity is, therefore, not a dilettante pastime. The labours of men like James Fergusson and Mr. Burgess, and Schliemann and Gladstone, George Smith (ever to be lamented), Professor Sayce, and Mr. Newton and Professor Mahaffy, are the best supports and illustrations to the study of ancient history; they bring books to the test of a record that is unerring within its own sphere, and so prepare the way for the laying of the basis of a new science, which shall do much to relate ethnology, geography, and philology in still closer bonds. The researches in the Buddhist topos and Brahmanic temples, how much has it done to enable us to understand the mixture of sensuousness and mysticism—two elements which contended with each other through ages, now one getting the victory and now the other, as the Indian world was without a great spiritual leader or with one! For this is, after all, where all such inquiries lead—how the people lived, and thought, and worshipped, and what kinds of gods and priests they had. It is the same with the recent renewed interest in Greece, out of which has come such great results. "All things stand over against one another, and there is nothing single or separate."

What the earlier antiquarians and art students did for the statue—for the torso or the fragment, more properly speaking—that the scientific antiquarian nowadays does for the inscription, the

* Essays on Art and Archaeology. By Charles T. Newton, C.B., LL.D., &c. Macmillan and Co.

tablet, the language that up till lately was an unknown cypher. Winckelmann, and men of the type of Winckelmann, led on by a feverish hope of finding a yet more perfect form, and under an impulse to look far into the past, were compelled into guesses as to how the forms were gradually purified and elevated, are properly the precursors of the men of whom we have just spoken. The art-forms are taken first, and must be read as a preparation for symbol and symbol-writing, the beauty of the lines of the statues, the soft grace of their expression, the unconscious *hauteur* of their style, or the gracious dignity and sweetness of their pose, these take the eye before the inscription, the pedestal, which must still wait for its patient and unyielding interpreter. We can never forget one passage in the writings of Winckelmann, wherein, as it seems to us, he has enunciated the spirit in which all such researches into the monuments of an old life should be pursued, as well as the laws of their true method of interpretation. He is speaking of the disfigured torso of the Hercules of Belvedere:—

Like the gaunt trunk of some great oak felled and shorn of its branches and boughs, the statue of the hero sits, mangled and broken—the head, the legs, the arms, and the upper part of the breast wholly gone. The first glance will, perhaps, reveal to you but a misshapen block of stone; if you can penetrate into the mysteries of art, and will consent to contemplate with a quiet eye, you will here behold one of its miracles. Then will Hercules appear to you moving in the midst of his labours, and the hero and the god will simultaneously become visible to you in the stone. . . . See in the powerful outlines of this form the unvanquished might of the conqueror of the powerful giants who strove against the gods, and were defeated by him on the Phlegrean Plains; at the same time, also, the soft flow of the outlines which rendered the body light and supple, suggest to me its rapid movements in the combat with Achelous, who, in spite of his many changes of shape, could not escape from his hands. Each portion of the body displays, as in a picture, the whole hero active in some particular cause. I cannot look at the same portion of the left shoulder, still visible, without being reminded that on its outstretched strength, as though on two mountains, the burden of the very heaven has rested.

Ask those who know all that is most beautiful in mortal forms, if they have ever seen a side worthy to be compared with the side of this torso. The action and reaction of the muscles are adjusted with the most perfect measure of alternating movement and swift strength; and the body, because of this, had to be of the most massive build, suitable for the work that he wished to do. As in the swell of the sea, the surface, for a moment smooth, rises with a vague unrest into rippling waves, one swallowing another, and again throwing it out and rolling it forward; so with the same soft rise and swell, the one muscle passes into another; while a third, that rises between, and seems to give strength to their movement, is lost in the first, and our gaze is, so to speak, swallowed up at the same moment.

If it should seem hard to conceive how power of thought can be shown in other parts of the body besides the head, learn here how the skill of a creative master can even inform matter with spirit. To me, it appears as though the back, which looks as if bent in lofty contemplation, supported a head which is busy with glad remembrances of wonderful deeds; and while such a head, full of majesty and wisdom, rises before my eyes, the other absent limbs begin to take form in my thought, an efflux from what is actually before me, gradually grows and produces, as it were, a sudden restoration.

This beautiful and noble form of a nature thus perfect is, so to speak, wrapped round with immortality, and the form is but as a vessel to contain it—a loftier spirit seems to have taken the place of the mortal parts, and to have expanded in their stead. It is no longer a body that has to contend with monsters and the destroyers of peace, but that which has been purified upon Mount Oeta from the dross of humanity, now cleared away from the original source of littleness to the father of the gods. Neither the loved Hyllus nor the tender Iole ever saw Hercules so perfect. Thus lay he in Hebe's arms, in the arms of everlasting youth, and inhaled an undying spirit. His body is nourished by no mortal fare or by any coarse particles; he lives on ambrosial food, which he seems only to taste and not to eat, and altogether without being filled.*

Mr. C. J. Newton writes in the spirit of a true restorer. He is a persistent student, but he is no Dryasdust. He is careful not to give the reins to fancy, but he exercises a well-trained imagination, which plays unaffectedly round the subjects of which he treats. The volume before us contains twelve chapters, which, in the shape of review articles or lectures, have been delivered at intervals during the past thirty years—a long period—and they are the very cream of his effort and genius. His lecture on the study of archaeology, which opens the volume, is, of necessity, more concerned with abstract principles than some of the others; but it is full, also, of instruction and apt illustrations. In his second paper he speaks with authority on the arrangement of the collections of art and antiquities in the British Museum. Most fitted for general reading, however, are the few articles which immediately follow—on Greek inscriptions, on Greek sculpture from the West and Asia Minor, on discoveries at Ephesus, and on Dr. Schliemann's discoveries at Mycenæ, which does justice to that remarkable self-taught labourer in so special a field, and tempers the justice with full praise. The article on "Researches in Cyprus" is less attractive, though it is full of facts and learning; but the two which follow are, to our minds, equal to anything in the volume—those, namely, on "The

Discoveries at Olympia" and "Greek Art in the Kimmerian Bosphorus." The three articles which succeed are less substantive, but still interesting and valuable. They are—"On a Bronze Head in the Castellani Collection," "Greek Numismatics," and "An Appendix on Greek Inscriptions from Halikarnassos." Instead of attempting any detailed criticism of Mr. Newton's book we shall content ourselves with giving a series of short extracts, so chosen that they will, in part, serve to illustrate so far the principle we tried generally to announce at the outset, showing how religion first inspires art, overwhelms it with ideas demanding symbolic expression; and how art, only by a severe struggle, succeeds, in some degree, in finally relieving itself from the incubus. Mr. Newton writes, for instance, in his first essay—

There is, perhaps, hardly any race which has not, at some period of its history, possessed some sort of Figurative and Symbolic language for religious uses. The utterance of this language is feebler, or more emphatic, its range of expression narrow or more varied, according to the character of the religion and the genius of the race. Some religions are pre-eminently sensuous—such, for instance, as the Egyptian, the Greek, the Hindoo; in fact, all the great systems of polytheistic worship; in other cases the nature of the creed warrants and requires a much narrower range of figurative and symbolic language—as in the case of the ancient Persian fire-worship, or interdicts the most essential part of it, as the Mohammedan interdicts all representation of animal forms.

Now, as in philology we lay the foundation for a general comparison of articulate languages by the study of some one example, more perfect in structure, fuller and richer in compass, than the rest,—such a type, for instance, as the Greek or the Sanscrit—so, if we would acquaint ourselves with the Figurative and Symbolic language of art generally, we should study it in its finest form.

When we survey the monuments of all time, we find two perfectly-developed and highly-cultivated forms of utterance—the language of Greek art, and the language of the art of Mediæval Christendom; in almost all other races the expression of religious ideas in art seems, in comparison, like a rude dialect, not yet fashioned by the poet and the orator. Of the idolatrous nations of the ancient world, the Greeks were, as far as we know, the first to reduce the colossal proportions of the idol, to discard monstrous combinations of human and animal forms, and to substitute the image of beautiful humanity. The sculptor and the poet shaped and moulded the mythic legends; as the Figurative language of art grew more perfect, as the mastery over form enabled the artist to embody thought more poetically and eloquently, the ancient hieratic Symbolism became less and less prominent.

And again, on a related point, touching closely the early affinities of religion and art:—

The piety of the ancients found its utterance, not only in sacrifices, but in hymns in honour of the deities. Of these religious poems some beautiful specimens are extant in the collection of hymns commonly called Homeric, and we have one composed at a later period by Kallimachos. If the hymns actually chanted in the ordinary Greek worship resembled these, they must have been derived rather from poetical inspiration than from hieratic tradition. But probably each temple had its own peculiar hymns, and some of these may have been handed down from remote antiquity, and may have preserved ancient liturgical formulæ. In an inscription published by Böckh three hymns are engraved on the same marble, that of Ariphron to the goddess of Health Hygieia, which has been preserved to us in Athenæus, and two anonymous hymns, one to Asklepios, the other to Telesporos, both very dreary specimens of the lyric poetry of the third century A.D. The hymn to Isis published by Lebas, under Andros, is equally unattractive as poetry.

All through the period of Greek civilisation, the training of choruses for the chanting of hymns at the festivals was accounted one of the religious obligations of the State. A decree of Stratonikeia in Karia, of the second century A.D., shows us how carefully this part of public worship was then provided for. The preamble of this decree sets forth how the tutelary deities of the city, Zeus Panamerios and Hekati, have in times past saved it from many perils, and how, therefore, it is the duty of the city to lose no opportunity of showing its piety and devotion. The statues of these deities, the decree goes on to say, are in the Senate-house, where their presence is constantly inviting the people to acts of devotion and stimulating their religious fervour. The Senate accordingly orders that thirty boys of good family be chosen as chorus. These are to be brought to the Senate-house under the charge of the *paidonomos* and the *paidophylakes* the officers who had the charge and training of youth. There, clad in white, crowned with wreaths, and bearing in their hands branches of laurel, they are to recite a hymn, which is to be accompanied by the lyre, and which is to be selected by the secretary (*grammateus*) of the senate. When any of these boys are enrolled among the *ephebi*, or if—which may none of the gods cause—any should die before attaining manhood, others are to be chosen in their stead on a report from the *paidonomos* and the *paidophylakes*. Boys who are ill, or kept at home by domestic sorrow, are to be exempt from attendance. To make the law more stringent it is added that, if any of these regulations are neglected, the archons and the *paidonomos* will be liable to a charge of impiety, and the *paidophylakes* to imprisonment. Besides ordering this daily choral service the decree empowers the *hierews* of Hekati to select every year a chorus of boys from the suburb round the temple of that goddess, who are to sing the hymn in her honour, as has been the custom. In case of any irregularity in the attendance of these choristers the *hierews* is empowered to punish the fathers by indictment, or in any other way which he prefers. Failing in this duty, the priest is to incur the same penalties as the boys.

And again, on the Temple of the Ephesian Diana, with its further illustrative reference:—

It was not merely on account of the beauty of its architecture that the temple of the Ephesian Diana ranked among the Seven Wonders of the world. Like other ancient temples whose worship had attained a certain celebrity during many centuries, the Artemision had in Roman times become a museum, so great was the number of precious works of art which had been dedicated in the

temple itself and its surrounding Hieron. We have no such detailed description of these as Pausanias has given us of the treasures which he saw in the temples at Olympia, but we know that there were sculptures by Praxiteles and Skopas, and pictures by Apelles and other celebrated painters of the Ephesian school.

The exceeding choiceness and variety of these works is attested by Vitruvius, and Pliny says that it would require volumes to describe all the wonders of the temple. With this vague and general impression we must rest content. The statue of the goddess herself was probably made of wood plated with gold, and many precious offerings may have been attached to such an idol as personal ornaments. There was in the temple a priestess of high rank, the *Ko-meteira*, whom we must suppose to have been a kind of Mistress of the Robes to Artemis; and, as we know from the Salutaris inscription, fines were devoted to the adornment of the goddess. From what we read of the great wealth of the temple and the magnificent luxury of the Ephesian people, we may be sure that gold was lavishly used in the ornaments, not only of the goddess herself, but of the stately dwelling-place in which she was enshrined.

And, finally, in the legend of Agamemnon:—

How much of the story of Agamemnon is really to be accepted as fact, and by what test we may discriminate between that which is merely plausible fiction, and that residuum of true history which can be detected under a mythic disguise in this and other Greek legends, are problems as yet unsolved, notwithstanding the immense amount of erudition and subtle criticism which has been expended on them. At the present stage of the inquiry we may venture to assert that a solution of such problems is not to be found, if we confine our researches to Greek and Roman literature. There remains the question, Is there any evidence other than that contained in ancient literature which is worthy of consideration in this case? The recent discoveries on the site of Mycenæ have led many students of history to believe that such evidence is at length obtained, and we now propose to examine more closely the grounds for such a belief.

Thucydides speaks of the remains at Mycenæ in his time as insignificant in proportion to the former greatness of the royal residence of the Atreidae. Strabo, who seems never to have personally visited the interior of the Peloponnese, and to whom archaeological information was only of secondary importance, states that in his day, at the close of the first century, B.C., not a vestige was to be found on the site of this once famous city. About a century and a-half after Strabo wrote that diligent topographer, Pausanias, visited Mycenæ, and noticed the walls round the citadel, the great gateway leading into it, and the lions surmounting the gateway. These walls, he adds, were the work of the Cyclopes, who built the walls of Tiryns for Proitos. He also mentions certain subterranean buildings in which Atreus and his sons deposited their treasure. The travellers who visited Mycenæ early in the present century had no difficulty in recognising the ruins described by Pausanias. The Akropolis occupies a rocky height which projects from the foot of the mountain behind it in the form of an irregular triangle. The south flank of this natural fortress is protected by a deep gorge, through which winds the bed of a torrent usually dry in summer. On the north side is a glen stretching east and west. Between these two ravines the ground slopes down to the plain in terraces, through which may still be traced the line of an ancient way leading from the principal gate of the Akropolis to a bridge over the torrent, the foundations of which may still be seen. At intervals on either side of this road are the remains of five of the buildings called by Pausanias treasuries; and here, extending over the space of about a square mile to the west, south-west, and east of the Akropolis, must have stood the lower city, connected with the Akropolis by a wall, some traces of which may still be seen near the great gateway.

NEW NOVELS.*

(1.) MUCH importance has been attached of late by a certain class of authors to the arrangement of a strong and well-defined plot as the first requisite of a good novel. These writers, of whom Wilkie Collins is, perhaps, a slightly exaggerated representative, follow a precedent very clearly marked out in the fictional literature of a neighbour-country, France. A singular exactitude of detail, a fitting-in of incidents, a skilful manipulation of the leading characters and their actions in order to bring about a suitable climax, appears to be the prime effort of the best French novelists. Such precision and ingenuity have their admirable features, but they almost inevitably tend to reduce the *personæ dramatis* to the condition of puppets pulled with felicitous skill; but puppets, nevertheless, instead of living, acting characters. The opposite method is to be noted, however, in some of our best English writers. George Eliot rarely appears to work up to any very special *dénouement*. Her books are portions out of common-place lives—the quiet, seldom ruffled story of men and women of the ordinary types, to whom the tragic comes but rarely, and who have the reticence of natures tied by routine to inexpressive dulness. This species of writing is of the kind best described as "a study" of certain characters or classes, and it receives the admiration of thoughtful, cultured readers as essentially finer and more delicate work than that which aims at stage effect. It is with considerable interest that we have read the novel, apparently by a new hand, entitled "Vida, a Study of a Girl." The writer has laid the scene of the story as far as possible from general society and the ordinary subjects familiar to novelists. Davida, or Vida, as she is called for brevity, is the motherless, only child of a Scotch minister, in a remote sea-side place, where she grows up under some of the conditions desiderated by Wordsworth—such as solitude, and mountain sights and sounds, and the solemn voices of the sea. Utterly companionless, with the exception of a faithful old nurse, and neglected by her father, who is a selfish, hard-natured book-worm, Vida dreams through the years, and grows up to girlhood with a mind richly stored with

* (1) Vida: Study of a Girl. By Amy Dunsmuir. Two Vols. Macmillan and Co.

(2) A Red-Rose Chain. By Maggie Symington. London: James Clarke and Co.

(3) Joan Carisbroke. By E. J. Worboise. London: James Clarke and Co.

* The whole passage was quoted in the *British Quarterly*, in an article on Winckelmann in number for April, 1880, pp. 332-334.

learning, her father's only gift to her, and with a girlish bashfulness quaintly balanced by continual remembrance of the beauty and gentle dignity of the mother known to her only by nurse Nannie's report. An accidental meeting with Arthur Kennedy, a boy of good family, who is visiting Arran in search of health, brings out the mingled simplicity and dignity of Vida in a charming manner. She reciprocates his friendly overtures with the artlessness of an innocent, affectionate nature, and at the same time carries out the duties of her position as she considers by returning in state the call of Arthur's grandmother and aunt. There is genuine and tender humour in the picture of Nannie and Vida in consultation as to the etiquette of this call, and in the quaint dignity of Vida when, dressed in old-time relics of her mother's wardrobe, she startles the two fashionable ladies by her straightforward answers, and the self-possession which the child maintains through new presentations of things she has hitherto passed unquestioned. Arthur's friendship for Vida soon merges into a love which develops with his years. Snatching opportunities to visit her, and always carrying the thought of her in his heart, he is kept from many temptations, but stops short of any special usefulness either to himself or others. Meantime, a pathetic little story grows up alongside of the dawning affection of these young folks. Mr. Jeffrey, a quiet, reserved man of mature years, and with a history sad in its limitations to a scanty experience, while his nature contains capacity for grand and noble possibilities, loses his heart to the simple sweetness of the girl he has watched from childhood. Though not the main interest of the story, this study of a great tender heart is wonderfully pathetic, and Miss Dunsmuir has proved her power in the fact that she can accomplish the task so often unachieved by lady-writers—the portrait of a really good and fine-natured man. It would be unfair to sketch out in further detail the slight plot of this novel, but we cordially recommend it as good alike in interest, in sentiment, and in style.

(2.) Unhappy marriage seems to be a favourite topic with novelists just now. Most of the causes which lead to this unfortunate result have served to point a moral, and certainly to "adorn a tale," and still there appears to be something more to say on the prolific subject. Miss Symington has, if we mistake not, already published a painfully interesting story on the evil effects of "marriage in haste." In the volume before us she touches upon marriage in which love is not an element of consideration—the man marrying for money, the woman for the pleasure of choosing the handsomest and most fashionable of her gentlemen acquaintances. Lady Ethel, whose money tempts Hal Hamilton to sell his manhood, has a character of mingled good and evil which is extremely natural. Wealthy and indulged, with no judicious relations to guide or advise, she is drawn into close friendship with an adventuress of a type which is perhaps more rare in real life than might be supposed from its commonness in novels. Gwendoline Tredgar makes it a paying business to fawn upon Lady Ethel, and thus obtain a home where she can indulge her luxurious tastes. Hal Hamilton, the most distinguished young man of the social circle of Burnham, finds Lady Ethel ready to meet him half way in his proposal; and possibly, had he been a man of moderate good sense and kindly feeling, might have won his wife from her first simple liking to a happy affection. But Miss Symington is unsparing with regard to her hero; she does not grant him any graceful or hopeful characteristic; his shame and reluctance appear to be wholly selfish, and he makes not the slightest effort to adapt himself to the duties of the position he has wrongly taken. There is such a thing as making the best of an error when the step cannot be retraced; but Hamilton goes from bad to worse with steady, downward movement, drinking and gambling till he has ruined the woman he has made wretched by his folly, and at last dies a sudden death, lamented by a pitiful chorus of friends, who think of him with quite unmerited kindness. Far pleasanter is the happy contrasting picture of the brother, Max Hamilton, in his more difficult but far happier struggle with adverse circumstances, and the helpful kindness of sweet Dora Franklin, tender and true, which leads to a marriage of the real and rightful order. Dora is a capital heroine, brave and honest, bashful, also, and modestly reticent. It is a pretty picture of the girl's reluctant admission of love among the practical forces of her life, and the author does well in showing thus a girlhood true to life whatever cynics may say, and happily remote from the type called "the girl of the period." Various inequalities in this story strike us as unusual in Miss Symington's work. Is it that this is an earlier effort than her previously-published books?

(3.) Mrs. Worboise is indefatigable; another novel, and it is not many months since we noted the issue of her last book! "Joan Carisbroke" has all the usual characteristics of the author's work—fluent style, a bright, chatty manner, as though she talked with the reader over the tea-table, and had found some interesting facts, not scandal, to tell of her neighbours. It is chatty, genial, interesting; shrewdly observant of follies and oddities, very tolerant of everything but the Established Church (for Mrs. Worboise is a staunch Dissenter), and utterly free from the taint of that gossip which, according to Paul, "delights in iniquity." Joan and her friend and *ci-devant* governess, Meliora, are portraits of two noble women, of the kind to make the world all the better for their existence. In sad contrast is the family of the Cooks, into which Joan's foolish brother Frank marries. "Pity 'tis, 'tis true," that there are such families as these—girls brought up to consider their good looks as marketable commodities, likely to command a rise in life by marriage, the sum and total of their ambition. Utterly ignorant of real culture of heart or mind, pretty, vain, indolent and helpless, alas for the man who falls a victim

to such a woman! Throughout this book the characters are clear, and stand out with life-like significance. Mrs. Worboise manages to achieve this result with almost uniform success, in spite of a deficiency of variety in the conversational portions. The speakers need to speak more like themselves and less like the author. But the book is thoroughly readable, and full of sustained interest.

BRIEF NOTICES.

St. Paul at Athens. By CHARLES SHAKESPEARE, B.A. With a preface by Canon FARRAR, D.D. (C. Kegan Paul and Co.) Very rarely does a small—or even a large—volume of sermons contain so much that is pregnant with the highest class of religious thought as this. Mr. Shakespeare has taken the position of St. Paul at Athens, as corresponding, in some degree, with the position of "Spiritual Christianity in relation to some aspects of modern thought." In considering these the preacher exhibits fine religious, philosophical, and human sympathy. Every page is instinct with freshness. Canon Farrar justly says, that "a very few pages of the following volume will suffice to convince the thoughtful reader that Mr. Shakespeare stands in need of no other introduction than such as is furnished by his own ability and eloquence." We should add that Mr. Shakespeare is assistant curate at St. Stephen's, Westbourne-park, where these addresses were delivered to Sunday afternoon congregations.

Words for Peace, by a LAYMAN (C. J. Palmer), we find to be anything but words for peace. Our Layman writes throughout in the High Church style. You must believe, for instance, in the "Eucharistic Sacrifice," and in episcopal orders, and in the general doctrines, as he interprets them, of the Established Church. You must also believe in Church and State, and that the scheme of the Liberation Society with respect to disestablishment is a specimen of "diabolical ingenuity." And these are words for peace!

The Life and Times of George Lawson, D.D., &c. By the Rev. JOHN MACFARLANE, LL.D. Fourth edition. (W. Oliphant and Co.) We could wish that this were the first instead of the fourth edition of this charming biography, for then we could have placed it as it deserved, and as it deserves, before our readers, as was once done. It is a book that one would like to review over and over again. It is to the Scottish ministers of a certain period just what Boswell's Johnson was to the literary men of his time. It is full of anecdote, sparkling and humorous, and as full of righteousness. One of the best things an Englishman could do would be to read this most readable life of a Scottish minister. It would edify him in many directions.

The admirable "Art at Home Series," published by Messrs. Macmillan and Co., has been enriched by a volume on *Needlework*, by ELIZABETH GLAISTER. The work is both a learned and a popular one, learned in all the ancient and modern art of embroidery, and so popular in style that one who does not know altogether what embroidery means can read it through with a thorough enjoyment. The book is full of instructions, and of delightful illustrations, and may suggest to many ladies how to employ their time both usefully and profitably, and also with the sense that they are contributing to the pleasantness and the beauty of home.

Clear the Way, by Miss E. J. WHATELEY (J. F. Shaw and Co.), is a work by one whom we all have cause to reverence. Miss Whateley points out with great clearness and force the hindrances to the success of missionary work. We do not entirely agree with her, but, at the same time, we think it possible that she may be wholly right. This small book should be studied by all who are interested in missionary work.

Trinity College, London.—The official calendar for the academical year, 1880, has just been issued. The institution, incorporated in 1875, for the advancement of musical and general education, and the improvement of church musicians as a class, and in 1877 thrown open to all restrictions of sex or creed, has a teaching staff of forty-one professors and lecturers. The public examinations in the Faculty of Music include those for diplomas of Licentiate and Associate of Music, and certificate of student in music; higher musical examinations for women; higher certificates for technical skill in music; school examinations in music; local examinations in vocal and instrumental music, and local examinations in elementary musical knowledge. In the Faculty of Arts they are preliminary to Diplomas of Licentiate and Associate, and certificate of matriculation; higher examinations in special subjects, school examinations; middle-class school examinations (elementary standards), and local examinations in elementary general knowledge. At the local examinations in instrumental and vocal music recently established, upwards of 1,000 candidates have already presented themselves for examination in pianoforte and organ playing, and solo singing. The full details of the regulations to be observed by those who seek the distinctions granted by this institution, with specimen examination papers, lists of students, &c., will be found fully set forth in this portly volume. (Publisher, W. Reeves, 185, Fleet-street.)

Minutes of Conference, 1880. (Wesleyan Conference Office.) The Wesleyan official Year-book, published according to ancient usage, as "Minutes of several Conversations" at the "Yearly Conference of the people called Methodists," has just been issued, with the details gathered at the 137th Conference held in July last. The total number of members in Great Britain is 376,678, being a decrease of 934 as compared with the corresponding year, 813 of these being accounted for by a diminution in the Cornwall district. Ireland likewise shows a decrease of 1,024, the total number now reported being 24,463. The Foreign missions, however, show an increase of 1,187, the total number of members under the care of the missionaries being 86,788. The annual address of the Conference alludes to the numerical returns as "far from satisfactory," notwithstanding that 43,201 members have been added to the connexion during the year. The number at present "on trial" is 37,245. The Sunday-schools number 6,376, with 119,911 teachers and officers, and 787,143 scholars, of whom 70,133 are in society or on trial. In the army, 12,198 are declared Wesleyans, of whom 606 are church members.

Christianity Indestructible.—Those who have regard to the prospects of Christianity in India will study with interest a pamphlet of 139 pages just issued from the Orphan School Press, Mirzapore. It contains, in Hind and English, an address delivered by Pundit Badri Datt Josi, "Christianity Destroyed," in which the objections most likely to appeal to the minds of Hindoos against the reception of Christianity are forcibly stated. These arguments and statements are answered *seriatim* by a Christian missionary, and the lectures with this commentary has been issued in portions (here combined) to the readers of a vernacular Christian paper, the *Arya*.

THE LIBERATION SOCIETY'S NEW CAMPAIGN.

THE Executive Committee of the Liberation Society having resumed their sittings, are engaged in carefully considering the plans which they should adopt in the changed circumstances in which they are placed by the return of a Liberal majority to Parliament, and by the passing of the Burials Act. Meanwhile, so far as meetings are concerned, ground is to be at once broken in Scotland; the annual Conference convened by the Scottish Executive being fixed for Tuesday next, when Mr. Richard, M.P., and Mr. Carvell Williams are to attend as representatives of the London Committee, and are also to address a public meeting. Several Scotch M.P.'s have promised to attend the Conference, which will discuss, among other topics, the expediency of issuing a scheme of Disestablishment for Scotland, and also of arranging for a motion in Parliament. On the following Thursday a public meeting is to be held at Dundee; and, while in the north, Mr. Carvell Williams is to deliver addresses or lectures at Scarborough, Manchester, and Leigh. It is stated that the passing of the Burials Act has made the society's officials unusually busy for the season, there being a great demand for information on the subject.

THE BURIALS ACT & NON-PARISHIONERS.

THE following letter on this disputed point has been addressed to the *Daily News* by Mr. Carvell Williams:—

The Vicar of St. Veep, Cornwall, has very properly insisted in your columns that both logic and good feeling require that the provisions of the new Burial Act should include non-parishioners as well as parishioners; but he is under the impression that they do not do so. In that he is, I venture to think, mistaken, as some other clergymen have also shown themselves to be, by either their utterances or their acts.

He says that "whatever may be the intention of the Act, no words convey it;" but if he will refer again to the commencement of the first clause of the Act he will find that the notice to bury in a churchyard under the Act applies absolutely, and without any restriction, to "a deceased person," whether he be parishioner or non-parishioner. It is true that Clause 9 enacts that nothing in the Act shall authorise "the burial of any person in any place where such person would have had no right of interment if the Act had not been passed; but that relates only to the right to bury, and not to the right to bury according to the provisions of the Act. Had the words of the clause been "the burial of any person under this Act," Mr. Overy would have been right in his view; but they are not there, and therefore I submit that the 9th clause contains no limitation of the absolute right granted by the 1st clause.

It may be that a cemetery stands in this respect in a different position from a churchyard, since the definition of "graveyard" in Clause 1 is a burial-ground, or cemetery, in which parishioners, or inhabitants, have rights of burial. But, besides that, non-parishioners who have purchased graves may be regarded as having rights of burial in the cemeteries containing such graves, the words of this part of the clause were obviously intended to distinguish a parochial from a non-parochial or private cemetery, and I doubt that they would be held to justify a refusal to allow to a non-parishioner a burial under the Act. I will also hazard the prediction that if a court be appealed to on the point it will be ruled that where permission to bury is given the power to bury in accordance with the provisions of the Act follows.

The use which Mr. Overy makes of the words "consent" and "refusal" seems to imply that he thinks that the operation of the Act is dependent on the will of individual clergymen; but it is simply in relation to the time proposed for a burial service that any discretion is vested in the incumbent; and if there is no reasonable objection to the time he is not required to do anything. As the *National Church* has pointed out, he "has no active part to take with regard to a Nonconformist funeral in his churchyard. He has simply to remain passive and permit silent burial, or an interment with Nonconformist rites." There will no doubt be some real difficulties in the working of the new Act, and like most other English Acts of Parliament it will require amendment; but it is important that there should be no creation of legal difficulties which really do not exist.

Referring to this letter, a legal correspondent writes:—"I have read Mr. Williams' letter in the *Daily News*, and agree with him that, in cases where consent is given by the clergyman to the burial of a non-parishioner, it is very questionable whether that consent can be clogged with conditions as to the sort of service to take place. My impression would be that, the consent once given, the Act applies. It is, however, open to contention that, if consent be necessary, it is in the power of the clergyman to grant that consent upon conditions which may, or may not, be acceded to by the party asking the consent. The question, however, probably depends on the true construction of the 9th Clause. As to this, I confess I am very far from being clear. If the intention of the Act were to free the common law right of burial from ecclesiastical restrictions—and there is great ground for so contending—then only parishioners can claim the right. And, upon the whole, my impression is that this is the construction which would be placed on the 9th Clause; notwithstanding the general language of the 1st Clause. The matter is one of difficulty, because there would be serious objections made to giving any one a right to be buried any-

where—though this is what ought to be done—at least, so far as churchyards are concerned.”

The *Justice of the Peace* of Saturday has the following remarks relative to the right of non-parishioners under the Burials Act:—The first section provides that any relative, friend, or legal representative having the charge of or being responsible for the burial of a deceased person may give notice to the minister of any parish that it is intended to bury such deceased person in the churchyard or graveyard. If these stood alone, any person could be buried in any parish churchyard or graveyard, as “after receiving such notice, no rector, vicar, incumbent, or officiating minister shall be liable to any censure or penalty, ecclesiastical or civil, for permitting any such burial as aforesaid.” But section 9 provides that the Act shall give no right of burial where no previous right existed, or, in other words, it merely alters the law as to the mode of burial, and confers no rights of burial which did not previously exist. Then the question is, what are the rights of ordinary persons in regard to burial, and in another column will be found a report of a case in Cumberland, in which this very issue was raised. In the first place, every parishioner has a right of burial in the parish churchyard (See Reg. v. Taylor, reported in appendix to *Prideaux's Churchwardens' Guide*, 14th ed. p. 51.) Further, every person is of common right entitled to be buried in the churchyard of the parish in which he died, and it seems, if his relatives wish to remove him, that he has also a right to be buried in the churchyard of his own parish. With regard to non-parishioners, which was the Cumberland case, they have no right to burial, but can be buried in the churchyard by consent. It is doubtful from whom this consent must come, for the authorities on the subject are conflicting, but the balance of opinion seems to be that ordinarily the consent of both the churchwardens and the minister is necessary. Mr. Toulmin Smith, in his *Parish*, p. 447, says—

“The use of the churchyard for burial being the common right of the parishioners, no burial of anyone not a parishioner can take place therein without their consent, either direct or as approved by them, through their churchwardens. The minister has no right to give such consent. The matter concerns the parishioners; and even if the churchwardens have given consent the vestry may revoke it, and prohibit the burial of anyone not a parishioner.” But for his opinion that the minister has no right to interfere, no single authority is given, nor is any notice taken of cases presently to be noticed, while the fact that the churchyard is the freehold of the minister is also ignored. *Steele's Parish Law* gives no definite opinion, merely quoting the authorities. *Prideaux's Churchwardens' Guide* says—

“As the churchyard is the common burying-place of the parishioners, they are the persons interested in the exclusion of strangers, and the consent of the churchwardens is therefore necessary for the burial of non-parishioners; if they think fit to grant permission, it seems that the minister alone cannot prevent such a practice, nor can he demand an unreasonable sum for his consent; but if the parishioners object, they may put a stop to it, although the minister and churchwardens are willing to continue it.”

But the learned editor adds in a note, “This is the view taken by Anderson on Churchwardens, on the authority of Littlewood v. Williams, 6 Taunt, 277; 1 Marsh, 589 S. C., but it is a question whether the minister cannot absolutely forbid the burial of strangers as a trespass upon his freehold. The easement enjoyed by the parishioners is a right of burial for themselves; it cannot extend to the burial of strangers.” Burns' *Ecclesiastical Law*, by Phillimore, 9th edition, 258, says: “But ordinarily it seemeth that a person may not be buried in the churchyard of another parish than that in which he died, at least without the consent of the parishioners or churchwardens, whose parochial right of burial is invaded thereby, and perhaps also of the incumbent whose soil is broken;” and the editor goes on to quote the opinion written in 1780 of Dr. Geo. Harris, “a very eminent civilian,” who says:—“I apprehend the churchyard of a parish belongs in different ways both to the minister and the churchwardens; for I take the soil or surface to belong in general to the minister, and the interior part to the parishioners for burial; and consequently I think that no foreigner or out-dweller ought to be buried in the churchyard of the parish (unless when a traveller or accidental comer happens to die there) without the consent both of the minister and the churchwardens.”

This opinion is repeated in Phillimore's *Ecclesiastical Law*, 1873. The cases also to some extent favour the opinion of Dr. Harris. In *Bardin v. Calcott*, 1 Consist. R., 17th July, 1789, Lord Stowell, then Sir William Scott, said—

“The churchwardens have been blamed for allowing strangers to be buried in the churchyard. This is a permission, undoubtedly, which should be sparingly granted, since there can be no absolute claim of that kind; but I think there is enough shown to prove that the churchwardens in this parish are authorised to give such leave, since there is a table of fees produced, in which there is one for the burial of strangers.”

In the case of Littlewood v. Williams (1815), there is no passage distinctly supporting the view taken by Mr. Anderson.

In Marshall's report of the case, Gibbs, L. C. J., observes—“I do not apprehend that the churchwardens would be liable to censure, either by the civil or ecclesiastical law, for joining with the vicar in permitting strangers to be buried in the churchyard, provided no inconvenience were sustained by the parish.”

Taunton, on the other hand, gives the judgment differently:—

“The counsel for the defendant has been thundering anathemas against the churchwardens who even with the assent of the vicar shall permit the bodies of strangers to be deposited in their churchyard. If it could be shown that other parishioners sustained actual inconvenience, it might be different, but if there be no such circumstance, the churchwardens have the discretion lodged with them to judge of the probability of it; and if out-parishioners chuse to be buried there, or their executors chuse that they shall be and to pay for it, no law, moral or ecclesiastical, human or divine, prevents them from so doing. On the evidence it does not appear that the vicar has ever interfered to prevent the burial of strangers.”

On these authorities, it is submitted that the opinion of Dr. Harris is probably the correct one. If, however, the churchwardens give consent, *quære* whether the minister then has authority to prevent the burial of an out-parishioner, if the usual fee is paid?

BURIALS UNDER THE NEW ACT.

On Friday last the first burial in the consecrated churchyard at Chertsey took place. The officiating minister was the Rev. Horrocks Cocks, of Egham. The deceased was an aged lady, a non-parishioner, and the burial solemnity awakened considerable interest in the neighbourhood. Several friends from Egham and Chertsey were present, and the vicar behaved in this matter with the greatest possible courtesy.

A Congregationalist was buried at Warminster on Thursday. The service was read by the Independent minister, and when he came to the words “dust to dust” the sexton refused to throw earth upon the coffin, as is customary. That official evidently strongly objects to the intrusion of Dissenters in the graveyards. Some further action, it is said, is to be taken in the matter.

The first interment in the neighbourhood of Lancaster under the provisions of the Burial Laws Amendment Act, 1880, took place at Skerton, Lancaster, on Thursday afternoon. A parishioner having died, a formal notice was sent to the vicar of Skerton (Rev. J. Brack) by the son of deceased, stating that he wished the burial to take place without the ceremony of the Church of England, the service to be conducted by the Rev. A. Scott, Congregationalist. On Wednesday a letter appeared in the *Standard* from the Bishop of Rochester to his senior archdeacon on the Burials Act, in which there occurs this sentence, “The Act does not affect graveyards in trust, where the express conditions of such trust are not performed.” The Rev. Mr. Brack saw this, and as the patronage of St. Luke's, Skerton, is in the hands of five trustees—the church having been built and the graveyard purchased by the subscriptions of Churchmen alone, as can be proved by the original list of subscribers—it occurred to Mr. Brack whether, if he allowed Mr. Scott to conduct the funeral in his own way, they might not both be doing an illegal act. Accordingly, a few minutes before the service began, Mr. Brack saw Mr. Scott, and explained to him the difficulty in which he was placed, when the latter at once suggested, and said that under the circumstances he would prefer that Mr. Brack should read the service, and he (Mr. Scott) would read the lessons. This plan was carried out. Mr. Brack is making inquiries in the proper quarter as to whether the Burials Act applies to Skerton graveyard or not. On previous occasions the rev. gentleman has allowed Dissenting ministers of Lancaster to take part in the burial of parishioners who have been members of Dissenting bodies, on one occasion a Congregationalist, and on another a Primitive Methodist minister occupied the reading desk, and read the lessons of the Church of England burial service.

The first burial in this city under the new Burials Act (says the *Bristol Mercury*) took place at St. Mark's, Easton. The friends of a non-parishioner wished her to be buried in the churchyard by the Rev. W. H. Jellie, minister of the Stapleton-road Congregational Chapel. The vicar, the Rev. T. H. Barnett, declined, because he had only been given one day's instead of two days' notice, and he wanted to obtain legal advice himself as to the right of non-parishioners to burial in the churchyard. Mr. Barnett states that his refusal was followed by a most courteous message from the family, delivered in person by their minister, the Rev. W. H. Jellie, of Stapleton-road Chapel, to the effect that they considered the vicar to be acting in strict accordance with his rights; and that, whilst they thought the possession of a family grave might give even a non-parishioner a claim to burial, yet in order to avoid delay they would accept his ministrations, and the funeral accordingly took place in the accustomed manner, in the presence of a large and orderly crowd of persons. At the conclusion Mr. Jellie, having obtained the vicar's consent to his so doing, addressed a few words to the mourners and friends, in which he stated that he had hoped and expected to have officiated on this occasion, but that there were reasons arising out of a doubtful point of law for his not doing so. He acquitted the vicar of St. Mark's of any wish to act unkindly or unjustly in the matter.

At a conference of the clergy and laity of the Deanery of Ilchester, in the diocese of Bath and Wells, it was resolved unanimously to carry out the provisions of the Burials Act with kindness and courtesy and Christian charity, but not to make concessions beyond the Act, as they would be likely to lead to further demands, and not satisfy those who asked for them. An opinion was expressed that as the Act did not provide for the use of the bell it should be used only at funerals of Church people.

Dr. Joshua Hughes, Bishop of St. Asaph, in his triennial charge in the St. Asaph Cathedral, speaking on the Burials Act, said that now the long-standing dispute was settled, the clergy would find that they had not lost much, for all their former legal rights in churchyards still remained, except the prevention of funerals without Church of England services. He had voted for the Bill because he foresaw immense difficulties to their beloved Church if that concession were not made. He would counsel them, while maintaining their legal rights, to accept the Act, and to carry it out in a Christian spirit, and not raise needless objections themselves, but realise their high position as parochial clergymen.

At Friday's sitting of the Church Conference at Cambridge, the Bishop of Ripon presiding, a paper was read on the present position of the Church with reference to the Burials Act. Replying to several questions, the president said he regretted the introduction of the Burials Bill very much, but now that it was law he had no hesitation in saying that he considered it their duty to carry it out with heartiness and cheerfulness. He believed the more readily they did that the better would their course be alike to the Church and Dissenters. As to consecration, he differed from those of his brethren who thought they were justified in refusing in all cases to consecrate a churchyard or cemetery. It had been asked, Would a clergyman be wise in separating one portion of his churchyard specially for burials under this Act? He replied, Certainly not, and he could conceive of no step more likely to irritate the feelings of Nonconformists. As to officiating in unconsecrated portions of churchyards and cemeteries, they had, under the Act, perfect liberty to do so.

In a recent sermon the Rev. J. Hall, Rector of Shirland, is reported to have said:—“You are fully aware, brethren, that a number of the incumbent clergy have determined to resist this Bill, should it ever unhappily become an Act of Parliament, to the utmost of their power, and yield up these sacred inheritances only to force. I am one of those who

have distinctly and publicly expressed this determination, and I feel bound to justify the course before my people.” “A Dissenter,” in a letter to *The Sheffield Independent* on Saturday last, gives particulars which show that the rector is prepared to even disobey the law, in the maintenance of this position. The letter narrates that on Friday Oct. 1:—

The wife of a member of the Methodist Free Churches died at Stonebroom. Her husband desired his own minister to perform the rites of burial. Proper notice was sent to the rector, who happened to be out when the note arrived, probably having his soul fired at the Leicester Congress. However, immediately on receiving the note, he started off in search of the husband, and, having found him, he used every inducement to allow him (the rector) to inter: the bell should be tolled! the service should be read in the church! every respect should be paid! and the man should be allowed to bury his wife next to the grave of her mother. But on being told that the arrangements could not be altered, he at once changed his tone, giving the husband to understand he would be denied these privileges, and that he would have to bury his wife in a portion of ground in the corner of the churchyard which has been marked out for all burials under the new Act; and this, sir, after probably hearing the conciliatory address by the president, at the closing of the Leicester Congress, which was calculated to bring about unity, though not uniformity, between Churchmen and Dissenters. There was no other course left for the husband but to submit to the arbitrary ruling of the rector, but at the same time, as a parishioner, to protest against such an action. Though Mr. Hall had repeatedly said he would resist the carrying out of the law until he was forced, yet, at the time stated for the funeral, the church gates were wide open, a churchwarden was in attendance to see that everything was conducted decently and in order, and the interment took place without further opposition. Now comes in the strangest part of it all. The certificate of burial was sent to him, as required, and he absolutely refused to receive it, although section 10 of the new Act distinctly states that “any rector, vicar, or minister, &c., receiving such certificate, who shall refuse or neglect duly to enter such burial in such register, as aforesaid, shall be guilty of a misdemeanour.” As Dissenters in the parish of Shirland, we are law-abiding Englishmen, we can suffer the non-tolling of the bell which, it has been suggested, is used to drive away the evil spirits. We can bear the parish church doors being closed, for our own churches are opened to us, but we cannot tolerate any person to set the law at open defiance.

The editor of *The Sheffield Independent*, commenting on his correspondent's letter, says, very properly:—“The Rev. Joseph Hall, of Shirland, seems to have discovered that discretion is the better part of valour. His determination to resist by ‘force’ the operation of the Burials Act, has tapered down to a refusal to register a burial; his ‘grave-orts’ have been exchanged for entreaties to be allowed the Church service over a Dissenter; and his Christian spirit being displayed in the petty indignity of compelling the bereaved to bury their dead in an obscure corner of the churchyard—a sort of Galilee for uncovenanted Gentiles. So that in such parishes as Shirland the social ostracism of Dissenters is to be continued even after death. I do not suppose that they will rest the worse for that, though it is just possible that since actions speak louder than words, their surviving friends may be tempted to compare conduct of this kind with the effusive platform attempts to charm Nonconformists into the Church's pale. Mr. Hall, by refusing to register the burial, is guilty, by the tenth clause of the Act, of a misdemeanour, and possibly the valourous declarations of Canon Trevor, at Leicester, will prove to be scanty comfort when the law takes its course.”

REV. S. MINTON ON CHRISTIAN UNION.—At the close of a sermon last Sunday morning in the Rev. Arthur Hall's church, Tolmer-square, the Rev. S. Minton observed:—I have long ceased when occupying a pulpit not belonging to my own church, to make any reference to the fact. Nor should I have done so on this occasion but for the happy omen which appeared at the late Church Congress, that our labours in the cause of Christian Union have not been altogether in vain in the Lord. The noble welcome given by the Nonconformists of Leicester to their Episcopalian brethren, and the noble response of the presiding bishop, were enough to make every true-hearted Christian thank God and take courage. It was no doubt the immediate fruit of the passing of that most healing measure the Burials Bill. As long as the graveside struggle continued, no such incident could have taken place; and those who helped to terminate it must have rejoiced to see the cessation of that strife producing such early and blessed results. But I cannot attribute them to that cause alone. The movement set on foot some years ago for promoting interchange of pulpits failed of its direct purpose, yet I felt confident even then that it could not fail to impress the best-minded men on both sides of the barrier with a sense of the miserable state of things that rendered such an effort abortive, and to make them feel the need of cultivating and manifesting “brotherly love” in other ways, if insuperable obstacles still continued to block up that way. The recent demonstration at Leicester surpassed my utmost expectations. Much more, no doubt, remains to be done; but it is no small gain to have elicited such a good confession even in words, unless we are altogether to set aside the authoritative saying, “By thy words thou shalt be justified, and by thy words thou shalt be condemned.” The first requirement is to promote a Christian feeling between the members of different churches, so that we may “know that we have passed from death unto life, because we love the brethren;” the next is to manifest that feeling unmistakably before the world, so that all men may know that we are Christ's disciples” by the love which we have one to another. To this end, may God's love to us be shed abroad more and more in our hearts by the Holy Ghost. May we be sealed both in our hearts and on our foreheads with that Holy Spirit who was promised us as the earnest of our inheritance until the final redemption of Christ's already purchased possession,—to the praise of His glory.

MR. SPURGEON.—After an absence extending over several weeks, Mr. Spurgeon preached at the Metropolitan Tabernacle on Sunday morning. He was still very feeble, and evidently bore the strain of the service with considerable difficulty. Resting one knee upon a chair and easing the other leg by leaning upon a stick, Mr. Spurgeon struggled manfully on, but he did not attempt the evening service, which was conducted by his son Charles. We may state that Mr. Spurgeon, before this last attack of his old enemy, had decided not to leave his people this winter for his usual visit to Mentone. Even now he is firm in his resolve to remain at his post, and brave the November fogs; but the pressure which will be brought to bear upon him may induce him to avail himself of a season of much needed rest.

THE CONGREGATIONAL UNION OF ENGLAND & WALES.

AUTUMNAL MEETINGS IN BIRMINGHAM.

[BY OUR SPECIAL REPORTERS.]

THERE is no business meeting at the Autumnal Session of the Congregational Union on Monday evenings, but in its place there is a preliminary service. This took place on Monday evening at Carr's-lane Chapel, which was densely crowded. The service was opened by the singing of a hymn. The Rev. J. CALVERT then read the 67th Psalm and part of the first chapter of the Epistle to the Colossians, after which another hymn was sung, and Mr. Calvert then prayed.

THE SERMON

was preached by the Rev. EUSTACE R. CONDER, M.A., of Leeds, from 1 Thess. ii. 4, "Allowed of God to be put in trust with the Gospel." He said—Hardly in the whole compass of Scripture is an idea presented to us more amazing, more inspiring, more elevating, and yet, rightly looked at, more humbling, too, than the thought that God trusts us. Trust, mutual trust between man and man, is the living cement of all human society. Absolute trust towards God on our part is the very foundation of religion. But that God should trust us sounds like a paradox. "Behold, He putteth no trust in His saints, and the heavens are not clean in His sight." But you perceive, upon reflecting a moment, that there are two kinds of trust.

TWO KINDS OF TRUST.

There is a trust that looks upward, and there is a trust that looks downward. There is a trust that looks up—the trust of weakness in strength, of ignorance in wisdom, of poverty in wealth, of the child in the father, of the creature in the Creator. But there is also the trust that the parent reposes in the love and obedience and faithfulness of his child; the trust of the sovereign in his loyal, devoted subject; the trust of the master in his faithful servant, of the leader in his true-hearted followers. And the sense of having this trust reposed in us is a most powerful, inspiring motive to elevate us. To feel that we are trusted is one of the strongest motives to deserve trust. The little girl trusted with the care of her baby brother; the boy trusted to go on his father's errands, or to keep his father's seat; the steersman trusted with the safety of the ship in the gale; the sentinel trusted with the security of the whole camp through the lonely, stormy night watches, feels this inspiration, is elevated to a higher moral level, by the burden of the trust that rests upon him. Brethren, God dealeth with us as with sons. God trusts us. Our Lord and Master trusts us. "The kingdom of heaven," He says, "is like unto a man going a journey into a far country who went and called unto him his own servants, and delivered to them (entrusted to them) his goods." His honour, His name, His kingdom, His truth, the accomplishment of the very work for which He came down from heaven and became among us as "one that serveth." He has trusted us. We are "allowed of God to be put in trust with the Gospel."

Now, in order to see how far this application of such words is just—in order to see in what sense we can truly apply these noble and surprising words of the apostle to ourselves, we must see that we thoroughly understand how he means them of himself, how he took them to apply in the first person to himself as an apostle. What was that Gospel with which Paul was put in trust; and in what sense was he trusted with it?

ST. PAUL'S CERTAINTY AS TO HIS COMMISSION.

Now, whatever anyone might think in those days, whatever any one may think in our own days of the teaching of the Apostle Paul and of the authority of the Apostle Paul, one thing is abundantly evident—namely, that to Paul himself it was absolutely certain that he had a commission from the Lord Jesus Christ to go and preach and teach all nations. He had no doubt upon that point. "Christ," he says, "sent me not to baptize, but to preach the Gospel." Necessity was laid upon him; a dispensation was committed to him. There was an awful voice sounding in his ears, warning him against unfaithful-

ness. "Yea, woe is me if I preach not the Gospel." And another thing is equally clear: the Apostle Paul was just as certain about his instructions as he was about his commission. He was as clear and certain what it was that he was to preach as who had sent him to preach. He intensely believed what he preached. He walked by the light which he was holding up to others; he lived upon the bread which he broke to them. If he had not he could not have preached a day as he did. "We having," he says, "the same spirit of faith, according as it is written, I believe, and, therefore, have I spoken; we also believe, and, therefore, speak." But the Apostle Paul never put this strong personal subjective faith of his as his basis for other men's faith. He never preached his opinions. He had his opinions, as every wise and honest man must have; he was ready, as every wise and honest man should be, to tell them. When asked his opinions upon practical matters of Christian expediency or Christian duty outside the range of his immediate apostolic commission he gave them; he gave his opinion and his counsel frankly, faithfully, firmly, and clearly, as one who had obtained mercy to be faithful. But he clearly distinguished between his own opinions and counsels and wishes as a Christian man and the commandment which he had received of the Lord. Within the scope of his apostolic commission to preach the Gospel there is a wholly different tone. You find there no margin either for his own fallibility, the possibility that he might be mistaken, that by-and-by clearer light might break upon his own mind, or for any variety of opinion among Christians. He even denounces an angel from heaven—could such a thing be supposed—who should preach any gospel contrary to his. "For I certify my brethren," he says, "that Gospel which was preached of me is not after men"—not my opinion nor the opinion of any other man—"for I neither received it of man, neither was I taught it but by the revelation of Jesus Christ, when it pleased God who separated me from my birth, and called me by His grace to reveal His Son in me, that I might preach Him among the heathen."

TWO ORDERS OF TRUTH IN THE GOSPEL.

It is not always sufficiently borne in mind, I think, that the Gospel, whether as preached by Paul, or by his fellow apostles, or by our Lord Jesus Christ Himself, contains two distinct orders of truth, two sets of truths, inseparable as I think we shall see they are, equally important, equally Divine, but yet so different as to imply a different kind of revelation, and an inspiration for their discovery, and a different exercise of faith (not to say a different kind) for their reception—namely, the truths which men could have discovered whether they did or not, and which they were to blame for not discovering, and the truths which they never could have discovered unless in some way or other they had been distinctly and authoritatively communicated. For example, take the very foundation truth of all religion. The Apostle Paul most expressly lays it down that the unbelief and idolatry of men in regard to the Divine Being—attributes and character—were both intellectually and morally inexcusable, because that which may be known of God is manifest in them, for God hath shown them, "for the invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse." Take, again, the foundation of morals, of ethics. When our Lord Jesus Christ sums up the whole Divine law in those two great commandments—supreme love to God and unselfish love to man—He is not teaching a new truth, He is just setting forth that which "commends itself to every man's conscience in the sight of God," which every enlightened, every healthful conscience must acknowledge as soon as it is presented. It must be so, and as far as the second-half of duty—the duty from man to man—is concerned, the Apostle Paul proved it by a very simple argument. He says, "Love worketh no ill to one's neighbour; therefore love is, must be, the fulfilment of the law." The whole law, every commandment, as far as man is concerned, is summarily comprehended in this, "Thou shalt love thy neighbour as thyself." Further, from the law men ought to have been able to rise to the lawgiver. If the law be love, then the character of the Author and the Source of

the law must correspond. Therefore, when the Apostle John sums up all theology in that one declaration, "God is love," he is setting forth a truth that shines by its own light, which appeals as much to our reason as it does to our faith. "God is love."

REVEALED TRUTHS.

But read it a little further: "In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world that we might live through Him." "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." When the Apostle Paul tells us this, or when another apostle says, "He hath made Him who knew no sin to be sin for us, that we might be made the righteousness of God in Him;" or another apostle, "Ye were redeemed with the blood of Christ;" or when the Lord Himself says, "The Son of Man came to seek and to save the lost, and to give His life a ransom for many." These are truths wholly beyond the horizon of human discovery, these are truths (if they are truths) which can be known (if known at all), certainly not by any spiritual intuition, any working of our own minds, which we could no more discover by any amount of spiritual elevation and intuition than we could discover the moons of Jupiter without a telescope. But to take another example. The truths which are taught us in the first chapter of St. John's Gospel, or in the chapter which we have just read in the Epistle to the Colossians, concerning the eternal Son of God, the word, "in whom dwelleth the fulness of the godhead bodily"; those truths lie altogether outside the range of human thought, unless brought into it. As a comet travelling within the range of our system becomes visible from the unknown depths by a Divine power that draws it into our firmament, so these truths, if they are to be known at all, must be known by an authoritative declaration; and if you reject the authority, you reject the doctrine, for the doctrine is capable of no other proof. Or to come home to that which the Apostle Paul especially calls the Gospel, which he especially means by the Gospel, the foundation truth that "God is, and is the rewarder of them that diligently seek Him," is a thing that men never ought to have been in any doubt about; they ought always to have known it, never to have forgotten it. And the further truth that the Judge of the earth will do right, ought to be as plain to every reasonable man as it was to Abraham with neither Bible nor Church to tell him. Not to see these truths as certainly betokens a spiritual deficiency, a defective spiritual faculty, as it argues a defective intellectual faculty if a man cannot see that all the rays of a circle are equal, or that a cube must have six sides. But what the Judge of the earth will do with a sinner who confesses his sin, who acknowledges that he merits punishment,—that is, whose conscience tells him that it will be right if God, the Judge of all the earth, punishes him—what the Judge of the earth will see it right to do, and, therefore, will do with that sinner; that is a question we have no means of answering by any wit or wisdom, conscience or experience of our own—a question that must remain for ever unanswered, did not the voice from heaven say, "I, even I, am He that blot out thine iniquities, and that will remember thy transgressions no more."

A MODIFIED GOSPEL IMPOSSIBLE.

These two sets of truth are in point of fact so different in the appeal that they make to our faith that you find certain minds of a high order, both morally and intellectually, who receive the one set of truths with enthusiasm, and who turn away from the other set of truths with invincible aversion. You will easily remember great names both dead and living without my mentioning them, showing that the appeal which these two different classes of truth make to our faith is of a very different character, as it must needs be; and hence the attempt so constantly made, so perseveringly made, and often so boastfully made in our own day, to produce a modified Gospel, a Gospel that shall embrace the one set of truths and let the other go, and to decorate this modified Gospel with high-sounding titles—broad, liberal, thoughtful, advanced. But if the New Testament is any authority in Christian theology, it is after all, my dear friends, as impossible to separate these two sets of truths as it is to separate the flesh from the blood in the living body. Try to separate the spiritual dogma of Christianity from the historical facts—it floats cloudlike in the air, if it does not evaporate altogether. Try to manufacture a Christianity out of the historical facts alone, whether miraculous or not; deprived of their spiritual significance, they fall dead and senseless to the ground; because whatever else the Gospel is, first of all it is a message, a Divine message. "We declare unto you," said the first preachers, "glad tidings; how that the promise given unto the fathers God hath fulfilled unto us their children, in that He raised up Jesus again." "Thus it behoved Christ to suffer," said the Lord, "and

to rise from the dead the third day, and that repentance and remission of sins should be preached in His name among all nations." Or, once more, to turn to our apostle's own view, and, to take but one of the Apostle Paul's own statements of exactly what he meant by the Gospel,—"God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation, to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation;" and therefore he thus discharges his office—"Now, then, we are ambassadors for Christ, as though God did beseech you, by us, we pray you, in Christ's stead, be ye reconciled to God." That was Paul's Gospel.

THE GOSPEL ENTRUSTED TO THE WHOLE CHURCH

Secondly, I ask you to notice that the Gospel thus entrusted to Paul was entrusted to the whole Christian Church. These words are true of the whole Church, and not of the apostles alone, or of a single apostle—that they were allowed of God to be put in trust of the Gospel. The proof of this is very brief, and very simple. It lies just in this fact, that otherwise the trust itself would have been abortive, useless, ineffectual. We always interpret the words of a trust by the purpose of the trust. We take its scope to be explained by its actual intention. And what was the purpose of the trust—the meaning of the Gospel? It was, as we have seen, that repentance and forgiveness of sin should be preached to all nations in the name of Christ to every creature under heaven. Now, that was not a task that could be discharged by a few selected teachers. In the first discovery and communication of truth in art and science, just as truly as in religion, God's plan always is to make the gifted and select few the teachers and guides of the multitude; and therefore the apostles were few. And, not only so, but of the apostles themselves, counting the apostle of the Gentiles in the number, we find but two great preachers—Peter and Paul, and but two great teachers—Paul and John; or, if the Epistle to the Hebrews was from another pen, then we may reckon three great doctrinal teachers in the New Testament—Paul and John, and possibly Apollos, or whoever the writer might be. But when the Lord gave the word, great was the company of the preachers. "They that were scattered abroad went everywhere preaching the Word." The task of making known Christ—preaching repentance and remission of sins in His name to all nations, was a task that demanded the energies of the whole Church; and, just as every man who has a light can kindle another light, and as every man who has a crust of bread and a cup of water can minister to the starving and the thirsty, so to know Christ was the warrant to preach Christ, though not to teach in the Church. Men were warned that it was not everybody's vocation to teach in the Church. "My brethren," says the Apostle James, "be not many of you masters"—teachers, rabbis—"knowing that we receive the greater condemnation;" we incur the heavier responsibility. But to preach the Gospel to every creature—that needed but a mind to know Christ, a heart to love Him, faith to believe in Him, and a voice, however humble, plainly and earnestly to speak for Him. And, therefore, from the whole Church went out the message to the whole world. As Paul says to the Thessalonian Christians, "From you the word of God sounded out, not in Macedonia and Achaia only, but in every place your faith to God is spread abroad."

THE TRUST REMAINS TO THIS DAY.

Thirdly, if these things are so, then it follows that the trust committed to the apostles and committed to the first generation of the Church is a trust which rests upon the Christian Church to this day. If it be true that the wants and woes of mankind are the same to-day—their weaknesses and their sorrows and their sins—as they were when the Son of man came to seek and to save the lost, when He came into the world to save sinners; if it be true that the Word of Christ is the word of the living God which cannot grow old, but which "liveth and endureth for ever," and that it is still able to do as it did in those days—quicken dead souls—if it be true that the centuries in their flight have not published any other name under heaven, whereby men can be saved, but the name of Jesus only; that they have brought to light no other glad tidings that can possibly bring home to guilty souls and burdened hearts great joy, if it be true that there is no other knowledge of which it can justly be said, "This is life eternal to know," why, then it must be true that this great trust has come down with a sacredness and with a weight and with an urgency undiminished by the lapse of time, and that we, too, brethren, are allowed of God to be put in trust with the Gospel. So far as we can see, only two theories or hypotheses can possibly be maintained to set aside this conclusion as a fact and duty,—either the theory that the Gospel, though sufficient for its own time, was an inadequate Gospel needing to be supplemented in order to meet the spiritual wants of the Church and of mankind in after ages; or the theory that the Gospel is an antiquated Gospel, well enough in those days, but outgrown and

superseded by the progress of thought and knowledge. The first, as you know, is the theory of Rome. The second is the theory of the so-called "advanced" thinkers.

THE ROMISH THEORY OF THE GOSPEL.

Now, let it be observed that the first theory has nothing in itself irrational. The theory upon which the Church of Rome is built, to develop Christian doctrine, has nothing in itself irrational—nothing *a priori* incredible—that the Holy Spirit by whom the apostles were commissioned and the Gospel is given should abide in the Church, developing, unfolding, communicating fresh and larger discoveries of truth as the human mind grew, and as the Church became more and more capable of truth and holiness. There is nothing that we can see at all irrational in such a supposition as that. The refutation of this lofty claim lies simply in the facts of history—in the stern and melancholy fact, that every addition which has been made by ecclesiastical authority to the Gospel of the Lord Jesus Christ—the Gospel of Paul and Peter and John—has not been an addition to the Gospel, but a detraction from the Gospel—has not enriched and enlarged, but impoverished and narrowed. It has been so with every so-called development of Christian doctrine by Church authority—the priesthood of the clergy, the sacramental communication of grace in the Lord's Supper, baptismal regeneration, purgatory, confession and absolution of sins through priestly authority, transubstantiation, down to the latest developments of Mary-worship, and papal infallibility. Every one of these, what has it been but an entrenchment upon liberty, a violence to reason, a snare for conscience, tending to put men more and more into the foreground, and to throw God and Christ more and more into the background; not to echo more widely the glad tidings, but to dull and hinder in the ears and hearts of men the voice of their Father calling them home to Himself, and saying, "Look unto Me, and be ye saved." The claim is not irrational. It is rather a plausible claim than an unreasonable one; but the whole of Church history is its refutation.

THE THEORY OF MODERN THOUGHT UNREASONABLE.

But the other claim—the claim of the advanced thinkers—namely, the claim or the theory that modern thought and intellectual progress have superseded, or are in process of superseding the Gospel of Paul and John, the Gospel of our Lord Jesus Christ, that is a hopelessly unreasonable theory from the very beginning, essentially and altogether unscientific; for on what does intellectual progress depend? What is its prime condition? The certainty and the unchangeableness of original facts. What is the great secret of the marvellous progress of science and its wonderful triumphs in our own age? What is the grand lesson which science teaches, because the universal condition of its progress, nay, of its existence? The immutability of the facts and laws of the physical universe. If the experiment that was made yesterday might be repeated to-day with totally different results, because, in the meantime, the laws of nature and the forces of nature had undergone modification; if the observation that is made to-day accurately, were not to be a lesson for to-morrow, and a lesson for all posterity, why, then science would only be born to die, or, rather, the very idea of science never could have come into existence at all.

PROGRESS IN THEOLOGY.

And, in like manner, who does not see that, if there be original and unchangeable facts, then progress is possible in theology—in Christian knowledge as well as in knowledge of the physical universe. If God has laid the foundation, and if we know where it is and what it is, why, then we can build; and so far as we build well and truly the building will stand, though it may well happen that, being but man's building on God's foundation, many a mouldering wall will need to be repaired, and many a crooked pinnacle to be replaced, and many a narrow window and doorway to be opened, and many a dark passage to have the light let in, and many a superfluous buttress to be removed. But, if there be no foundation, why, we are building on quicksands.

THE EVOLUTION OF SPIRITUAL TRUTH.

You may just as well talk of steaming to the stars as think of evolving spiritual truth, and making progress in theological science, unless there is a solid roadway of ascertained, original, immutable fact. Of all the fantastic superstitions with which this sceptical, spirit-rapping age of ours is haunted, I confess that there does not seem to me one more baseless and irrational than the idea that men who are tied to patient investigation of unchangeable fact as the condition of every step of their knowledge of nature can evolve from their own consciousness the highest kind of knowledge—can excoctate that knowledge which goes as much above the knowledge of nature as heaven is above earth. To suppose that men can spin out of their own minds truth, as the spider spins her web out of her own entrails, and place thought in the stead of fact, it is to go back to the Middle Ages; it is to dream, not to reason.

FREE THOUGHT AND UNITY.

If so, let us remember that Christian theology is no worse off than all knowledge. It is not a peculiarity of Christian truth and Bible theology that shuts us up to these difficulties within these limits. In all those kinds of knowledge in which progress depends simply upon accurate reasoning from certain indubitable principles, there is no room for authority at all. All minds are on a level simply on the condition of their being able to follow out the reasoning. The supposition that progress can ever result in religious truth from the working out of free thought, that is to say, of individual minds, each one working on its own line, consequently all becoming more and more divergent, can ever result in unity, whatever reason it can show, certainly cannot show the argument from experience; for where there is the most absolute unity of scientific knowledge it is precisely where there is no freedom at all. There is in mathematical science, absolute unity, because the principles being certain, every man is bound, on pain of his intelligence being condemned, to accept the reason, and to accept precisely and identically the same conclusion. But the moment we are off that ground, the moment we come to deal with any branch of knowledge which rests not upon strict reasoning, upon indubitable principles, but upon actually observed facts, authority always comes in necessarily, and this is the bulk, after all, of all human knowledge. What kind of authority? Why the only authority which is possible in any sort of truth—the authority of one who knows better—the authority of one who knows best. Last summer I was walking through a valley in North Wales, and I came, as I suppose we often do, to two parting ways, and, so doing, just as we so often do in our wisdom in more important matters, took the wrong turning, and there came from a cottage-garden a little peasant boy who had, I found, but a very few words of English at command; but he pointed to the way that I was neglecting and overlooking, and he said, "This is the way. This is the way." How much I knew that that child did not know. How impossible for him to have even measured his own ignorance against my reading and my experience. But he knew just the one thing which I did not know, and which I wanted to know. He knew the way, and on that way he was an authority, and I should have been a fool not to have bowed to the superior authority of the child.

THE VOICE OF AUTHORITY.

And, without using any hard words, where is the greater wisdom of those who suppose that they can, out of their own interior consciousness, and thought, and genius, find the way without a voice—a voice of authority—the voice of one who knows and who can say, "This is the way; walk ye in it"—without the voice of One who can say, "I am the Way, the Truth, and the Life;" for, if he that cometh preacheth another Jesus whom we have not preached, or if ye receive another which ye have not received, or another Gospel which ye have not accepted, or, if there were no longer broken hearts to be bound up, blind eyes to be opened, prisoners, captives, to be set free, tied and bound with the chains of their sins; if our world were no longer filled with guilty consciences and with foul lives, to whom the only possible glad tidings is that they may be sanctified and receive remission of sins through Jesus Christ,—why, then, brethren, then we might look lightly on this great fact, that we are the trustees of the world. Then, perhaps, it need not make our hearts throb a pulse the quicker to remember that we are put in trust with the Gospel. Then these words need not sound an alarm trumpet-note in the ears of ministers, and of people, and of churches. "We are allowed of God to be put in trust with the Gospel." But as things are, if we have eyes to see and hearts to feel these four things—the cross of Christ, the love of Christ, the coming of Christ, and the actual facts of the human world around us—why, then, dear brethren, it should be sermon enough only to read, only to repeat and to echo these words, "We are allowed of God to be put in trust with the Gospel."

THE RESPONSIBILITIES OF INDIVIDUALS AND CHURCHES.

But, brethren, if your hearts respond to this trumpet-note, if your hearts leap up to meet and to welcome this great trust, the question will return, What special share have we as Christians, have we as Congregationalists, have we as churches, in this great trust in our own day? If the trust itself has been laid by Christ upon His whole Church in all ages, if it is a trust too vast to be committed to less than a Church universal, too various and too urgent to dispense with the services of one single private in the great army of Christ, then is it only on the universal Church on the one side, and on the individual members on the other side, that the responsibility rests,—or is it not true of churches as churches that they are allowed of God to be put in trust with the Gospel? Congregationalists, at all events, can give but one answer to this question, because is not our very idea of a Christian Church and of a Congregationalist church precisely this—that it is an endeavour within its own local,

narrow limits to realise the life of the Christian Church; and if the Christian Church exists mainly for this object—to bear witness to the truth, to spread the kingdom, to preach the Gospel to every creature under heaven—why then, that must be the object as far as means and ability, scope and power go, of each individual Christian Church.

THE PLACE OF CONGREGATIONALISM AMONG CHRISTIAN CHURCHES.

And if so, then the question comes back upon us, What is the special place of our Congregational churches as Christian churches in the discharge of this great trust? How may we show to one another and to the world that we are, at all events, not insensible; that, at all events, we desire not to be unworthy? Our Church Aid Society is the proof that we are at least not altogether insensible, and that we do not desire to be found unworthy as far as our own land and nation is concerned. Our churches, thank God, have never been insensible to the claims of the whole world—at least, since the great missionary awakening. No churches, I think we may with humility make it our boast, have more heartily responded to the world-wide scope of the Gospel, or, indeed, have been more blessed by God in so striving to preach the Gospel, not where Christ was named, lest we should build upon another man's foundation, but as it is written, "To whom He was not spoken of they shall see, and they who have not heard shall understand." But even the apostles began at Jerusalem. Even the great apostle of the nations always went first in Greek or other Gentile city to find out his own countrymen; and, brethren, there are, I think, special motives urging us as Congregationalists to the like duty. Other church systems, do not let us ever for a moment deny it or be backward to acknowledge it, have their own special advantages, their own special aspects of excellence and superiority; but I cannot see that there is any one among the various systems of church government, church polity and life in England at present, aside from our own, which can claim any very special native character to be specially or characteristically English. Episcopacy is Latin in its origin, and 300 years have not sufficed to obliterate the family likeness, or to destroy the filial yearning after Rome, which is so strong in many hearts. Presbyterianism is copied from continental models, and though the blood of her martyrs and the spirit of her Covenants has naturalised and nationalised Presbyterianism north of the Tweed, yet when it comes south, if it is to become a power in England, it finds it necessary to borrow very much of the spirit, and perhaps even of the form, of Congregationalism. Methodism, that mighty and many-branching system bears the impress of one powerful mind; it is not national, it is denominational. But Congregationalism, Independency, English born and English bred, in its weakness as well as in its strength, in its faults as well as in its virtues, is, I think, English to the very backbone. Even our very tendency to any colonisation, our frank response to the missionary spirit, our ability to make ourselves at home amongst strange peoples, and in new languages all the world over, why, it is as much English as it is Christian.

CONGREGATIONALISM AND ENGLISH LIBERTY.

To those who read the history of our land only on the surface, to those to whose minds three objects—the Court, the camp, the cathedral—throw all other objects into the shade, it may, no doubt, appear presumption, a paradox, perhaps an impertinence, to claim for Congregational independency any very powerful share in having cultured and moulded the liberties of England and helped to make England free, and, because free, worthy and capable of empire. To those who read between the lines, those who can follow the stream of history underground as well as on the surface, those who can watch the growing and the moisture of the roots of the great tree of liberty, they know better. They know that the very life-blood of English liberty, of English progress has been fed by that stern, uncompromising devotion to conscience and conviction, and that enthusiastic and undying love of liberty which enabled our forefathers to stand up against all the burdens laid upon them, and to hold fast their integrity through the darkest times, in our own easier days makes us the natural foes of the party of stagnation, whose watchword is authority and privilege, and the natural friends, nay, but the very core of the party of progress, whose watchword is liberty and right.

THREE GREAT FEATURES OF CONGREGATIONALISM.

Is this noble task finished? Have we done our work, brethren, in England, and can England spare us, us humble Congregationalists, and go on her way rejoicing without us? I do not deny, I am quite willing to admit, and I think we should not be afraid to admit, that there are adverse signs, unfavourable points, that there is a change come, and, perhaps, is still in progress, over English mind and character that is anything but favourable—I do not say to the Congregational system, for that might be a small thing, but to our principles as Congregationalists. But it is a change not

for the better, it is a change in favour of form, and finery, and fashion, and priestly assertion, and laxity of Christian professions. That is not a change that we can reconcile ourselves to witness without a struggle, not a change that will encourage us to say our day is past and our work is done, and we can leave the Christianisation of England to other hands, and wiser heads, and warmer hearts. It is not so. Three great features as, I take it, the Congregationalists, our godly forefathers of generations past, at least, strove, and strove not altogether unsuccessfully, to hold forth before the world and before other Churches—namely, the bold proclamation of the Gospel of the Lord Jesus Christ as God's message to men—the faithful, unswerving maintenance of the liberty, above all, to obey God rather than man, and godly simplicity of life. Now, it does seem to me that if there were ever a time when our national life was in danger, I think, of being enervated by luxury, of being paralysed by scepticism, and needed the wholesome bitter of this threefold spiritual tonic, that time is to-day. No, brethren, England cannot spare us, and we have no right to think that our work in England is done. And do not let us close our eyes to the signs of the times. That outcry, to use a very mild expression, perhaps an impartial historian might say the frenzied howl, that was lately raised against the performance of a simple act of national justice, proves only too clearly that although the fires of Smithfield may be forgotten—and I wish they were not quite so much forgotten as they are—the spirit that lighted those fires has not burnt out yet, the spirit of James I.'s famous promise to harry the Puritans out of England, the spirit of the Nonconformity Act, the spirit of the Five Mile Act, the spirit of the Schism Bill,—that spirit walks England to-day, hand-in-hand with superstitions which forty years ago no man in his senses would ever have believed would affront the light of day again in England. Successors of the apostles! Would to God the land were full of them; would to God that in every village and hamlet there were a man of culture and a man of piety, whose great motto would be, and whose daily life would act it out, "Christ sent me not to baptize, but to preach the Gospel." And then we might perhaps be willing, though not without reluctance, to hand over the work to other hands, and to say, "Thank God, though we and our belief may perish, God is raising deliverance up elsewhere." But, brethren, do not let us, I beseech you, fall into the snare of imagining that we may retire into our citadels and abandon with impunity our outworks; that so long as we can maintain ourselves, our position and our principles, in the great centres of population, we need not very anxiously concern ourselves about the rural districts.

THE RURAL DISTRICTS AND SMALL PLACES.

An epigram was uttered some years ago by lips that we all revered and loved, but which I venture to think is for that very reason a warning to wise and good and great men to take care how they deal in epigrams—an epigram about small men in small places. Now, brethren, I take leave to say that if we are going to measure importance by magnitude; if we are going to confound together two things so essentially different as size and life, we very much misread the meaning of the lessons of God's Word. That is not how God measures things. The mighty rivers, if you trace them to the fountains, draw the perennial springs from the secret glens and the tiny sources among the valleys. The oaks and the cedars of the forest do not gather their strength from their own vast bulk; they draw it up out of the ground by the tiny rootlets of the microscopic spongelets; they drink it in from the air, each leaf feeding the bud at its base and sending its own fibre down to make the trunk strong. The very heart of life, if the small vessels in the extremities cease to act, will soon cease to beat healthfully, steadily, and strongly. And if by "small places" we mean such places as those into which our Lord Jesus went when He went through the towns and villages preaching the Gospel and healing; and if by "small men" we mean men who do not think themselves too big for their places, who are "content to fill a little space so God be glorified," content to do Christ's work wherever Christ sends them, and to find even two or three, the church and good company enough if the Master is with them, why, then I say, dear friends, that if we are going to neglect the small places, and if the supply of the small men dries up in our churches, the very fountains are being dried up from which our large churches are receiving some of the purest and precious and best streams of religious life. I am not here to plead the cause of our brethren at work in the rural districts and in the small places; I am not here to stir and to touch your hearts by any pictures of their sufferings. They do suffer, I know but too well; but they would not thank me for parading their sufferings. They suffer bravely and silently because they suffer under the eye of Him who has said, "If any man serve Me, let him follow Me," and who is teaching them to endure the cross, despising the shame for the joy which He is setting before them. No, and I am not here, dear brethren, to plead the cause of Congregationalism as a church

system, for the details of which, apart from its great eternal principles, perhaps many of us do not feel any very high enthusiasm—no, nor to plead the cause of men or the cause of a mere system, but to plead that by your love to your country, as well as by your loyalty to Christ, by your sense of the demands of the present upon us who for a little while have to live and work in the present, there may go forth from this great assembly—one of the greatest I suppose that has ever gathered yet together—there may go forth a voice, not my voice, but a voice to which, perhaps, mine may be permitted to be like the spark to the gunpowder—a voice that shall make itself heard and felt in the farthest hamlet and mountain valley where any of our brethren is toiling on for his Master and ours, and for his hopes and ours—a voice that shall be a response to God's own call, the call of our country and of our age, as well as the call of Christ, putting us in trust with the Gospel. We accept the trust, and, so help us God, we will be faithful!

THE FIRST SESSION.

The first session of the Union commenced in Carr's-lane Chapel on Tuesday morning, at half-past 9 o'clock, by which time the body of this large place of worship was well filled with ministers and delegates, and the galleries with visitors. The session was opened with a devotional service. A hymn having been sung,—

"Shine, mighty God, on Britain shine,
With beams of heavenly grace."

The Rev. FRANK SODEN read the 4th chapter of the Epistle to the Ephesians, and offered prayer. The hymn,

"O Lord, our God, arise,
The cause of truth maintain,"

was then sung.

The CHAIRMAN of the UNION (the Rev. S. Newth, M.A., D.D., Principal of New College) proceeded to deliver his address, the subject being:—

THE CHURCH AND THE COLLEGE.

BELoved AND HONOURED BRETHREN,—Three-and-forty years ago this last month, the late Joseph Mullens and myself stood together upon the doorsteps of Coward College, to commence our probationary term in that institution. From that day until now, with a brief interval of a few months only, my life has been passed in constant and close association with young men preparing for the Christian ministry. I trust, therefore, that it will not be deemed either presumptuous or inappropriate if I venture to-day to ask your attention to the subject of ministerial training and the present duty of our churches in relation thereto. (Applause.)

In entering upon this subject there is no need that I should occupy any of your time in urging the recognition of its importance. The maintenance of an educated ministry is one of the traditions of our history. At no time have we ceased to make it our care. Any indifference that may have existed in any quarters has been but local and temporary. There has always been a sufficient amount of sound judgment and enlightened experience amongst our leaders to save us from any serious aberrations in this matter. And least of all in this day would any adverse utterances have any chance of obtaining a sympathetic hearing.

MUTUAL HELP.

Nor, again, is it necessary that I should deal with the objection which denies the obligation of this duty by denying the possibility of fulfilling it, which, while declaring that the Spirit of God alone can supply the needed power and skill, denies that man has any gift or grace to bestow that can render the preacher or pastor more efficient for his work. For not so is our reading of the methods and operations of God. Everywhere do we see it ordained that His intelligent creatures should co-operate with Him in the accomplishment of even the grandest results. As in the natural world, so not less in the spiritual is it His will that we should be fellow-labourers with Him in the preservation of beauty and the diffusion of life—should dress and keep the garden of the Lord. With the possession of every faculty which He bestows there comes the command to use it. And while we acknowledge no less frankly than others that the gifts which fit men for the ministry of the Word are God-given and God-sustained, we dare not refuse to recognise also that He has given us the power of helping one another in the culture of those gifts; that help, therefore, we are bound both to seek and to bestow.

The recognition of this obligation has a twofold aspect. It points to the duty of the individual, and to the duty of the Church. He who deems himself called to the work of a minister of the Word of God cannot with a clear conscience venture to undertake the responsibilities of the office unless he have used all diligence in the culture of the gifts which he possesses, and by the earnest discipline of himself have attained to some reasonable measure of skill in their exercise. This, it is clear, he may do of himself and by himself; not, indeed, without the aid of

others—for none of us can, even if he would, sever himself from the influences of the present and of the past—but quite apart from any special arrangements which the Church has established. This I say he may do, and in cases not a few it has been done; and I wish at the outset distinctly to acknowledge that he who has thus, from his own prompting, and by his own undirected efforts, trained himself for this work has probably attained the desired end by what, all things considered, was for him the best possible method, and should be unhesitatingly received with the welcome of a genuine confidence, and with the honour and respect of a workman who needeth not to be ashamed.

AN AID TO CHURCH LIFE.

But the obligation has, as I have said another aspect, and it is this which I wish to-day to emphasise and enforce. As members of the Church of Christ, and in virtue of our relation thereto, we have a duty in this matter. Our allegiance to our Lord and our responsibilities in regard to the extension of His Kingdom demand that we should make it our care to provide, as far as in us lies, for the perpetuation of His great work on earth; and inasmuch as He deigns in this to act through human instrumentality, fidelity to Him demands that we render to Him our choicest gifts, prepared for His service by wise and patient toil, and rendered precious in His sight by the loving devotion that has adorned them for the Master's use. It is ours, moreover, to be concerned for the preservation as well as for the extension of His work. A church is a higher spiritual organism than are individual Christians. And just as the Scriptures teach us that the Christian man has but an imperfect apprehension of the meaning of God's work in the soul, when he has not learnt to regard himself as a temple of the Holy Ghost, and to shrink from all that would mar or defile it as from sacrilege of the darkest dye, so also are we forming an insufficient and unworthy conception of a Christian church if we do not regard its life—a life which combines and concentrates into one the energies and varied graces of the many—as most precious in the sight of God, and if we do not remember that He is grieved by all that weakens its energies or mars its beauty, that the duty of guarding it is still more imperative than that of guarding our natural life, and that the negligence which permits it to pine or to die is a worse crime than the worst that human laws can condemn. And though we may not say that under all circumstances pastors specially trained for their work are essential to the being of a church, we may say that they are essential to its well-being—that, as experience shows, without them, in the ordinary circumstances of human history, the life of a church cannot be maintained in vigorous exercise, and is altogether incompetent to discharge some of its most important functions. Pastors and teachers are declared to be amongst the gifts of God to His Church "for the perfecting of the saints," and "unto the building up of the body of Christ." In our corporate capacity, then, as well as in our personal, the obligation rests upon us to provide for a succession of faithful men who shall be able to teach others also.

ORIGIN OF CONGREGATIONAL COLLEGES.

This obligation the Congregational churches of England and Wales, from the very beginning of their history, have seldom failed in some fair measure to recognise, and it would be an injustice to our fathers and to ourselves to deny or ignore the fact. Though the recognition has not always been so hearty or so general as it might have been, and has commonly expressed itself in forms which are inarticulate to the members of more highly organised bodies, they who are familiar with the movements and methods of our freer church life, and have a practical understanding of the extent to which it permits and encourages the unfettered action of individual effort, can without difficulty, as they scan the records of the past, trace the continued presence in our churches of an earnest sense of their duty to train as best they could the future preachers of the Gospel. Of our existing theological colleges, the origin, in the majority of cases, is distinctly to be traced to the direct action of our churches, expressing itself in such modes of united effort as the circumstances of the times permitted. The college with which I am most closely connected, in its earliest form owed its foundation to the earnest piety and zeal of the Independent Churches of London, which, almost as soon as the land had rest from the persecuting enactments of the Stuarts, banded together for the assistance of enfeebled churches and for the diffusion of the Gospel in the destitute parts of the country, appointing each their "messengers" to act on a joint board as their representatives, and raising funds for the purposes specified to an amount which, if estimated by the number of the contributors and the current value of money, puts to utter shame the niggard offerings of the present day. To the same body is due also the origination of Brecon and the Western Colleges, both of which, moreover, at an early date entered into formal relations with the churches of their respective districts. Rotherham College, though originally founded and sustained by a society of gentlemen in London, became at what may be described as its

birth, the offspring of the Yorkshire second churches; while Lancashire College sprang at the very first from the direct action of the Lancashire Congregational Union, and has always stood in a close relation to the churches of that county. Even in the case of those institutions whose establishment arose from the zeal and munificence of private individuals, as was the fortune of Cheshunt, Airedale, Hackney, and Spring Hill, some kind of relationship to our churches has practically entered into their constitutional arrangements, and the sooner and the more largely in the very degree in which these institutions are or have become Congregational. It is not, then, as introducing a novel principle into our Church life that I urge upon this assembly, the representatives of the Congregational churches of England and Wales, the distinct recognition of its duty to care for the training of its younger men for the service of the Master. I cast no reflection upon the earnestness or wisdom or fidelity of those who have gone before us. I do not call in question the adaptedness of the means they employed to the circumstances and needs of their own times. On the contrary, I affirm that all honour is due to them for the distinctness with which they emphasised what always and everywhere must be the fundamental qualifications of candidates for the Christian ministry; for the clear insight with which they seized upon the main elements of a wise ministerial education, and for the steadiness with which they persevered in their endeavours to supply them notwithstanding many difficulties and disqualifications; for the firmness with which in the main they resisted the outcries of ignorance and folly, and for their clear recognition of the fact that the extent and the methods of ministerial training must change with the changing needs of the churches. I ask only that we who have entered upon this inheritance should duly estimate the preciousness of the trust committed to us, that we should earnestly follow on in the same path of progressive improvement, and that, in the spirit of the examples which they have set us, should take up with united determination the burden of our present responsibilities, and ask ourselves what in this matter, in this our day, it behoves us to do. (Hear, hear.)

CHANGES IN TRAINING.

It is obvious, even to the most superficial observer, that as changes arise in the social and intellectual conditions under which the work of the churches is to be carried on, so also must there be corresponding changes in the preparations we make for the fulfilment of our work. And while it is undeniably true that those qualifications for the Christian ministry which rank first in order are the same essentially under all circumstances, in all times, not less, but still more, is it true that the secondary qualifications, those superadded gifts which are at once the result and the reward of human effort, must, inasmuch as they are the means and the channels through which our spiritual energies operate upon the hearts and minds of others—and for this very reason—vary as they vary upon whom they are to be exercised. Just as in the husbandry of earth the wise farmer will adapt his implements to the present condition of the soil, so in this our spiritual husbandry must our implements—our speech, thought, and emotion—be such as are adapted to the present circumstances of men. To teach men we must utter their idiom, to convince men we must be familiar with their thoughts and reasonings, and to move men we must have sympathy with their aspirations, even though we seek to control or correct them. Changes, therefore, in the character and extent of our curriculum of preparatory study are a recurring necessity. (Hear, hear.)

Such changes, may I be permitted to remind you, have from time to time been made in the past. In times when, as in the latter part of the last century, the means of education were accessible to comparatively few, and there was little to stimulate thought amongst the people at large, and when, too, the rise of a great religious revival demanded that "great should be the company of those that published" the Word, a moderate amount of preparatory culture sufficed for the needs of the day; and our fathers, deeming it enough that the attainments of their ministers should be fairly ahead of the average attainment of the time, sent out their students as soon as they had in addition acquired the power of a ready utterance. But when other days arrived, and, through the quickened intelligence of the nation, religious inquiries occupied a larger place in the attention of men, and, in consequence, a wider field was opened for the labour of the Christian teacher, demanding more extensive knowledge and a larger skill, then did our fathers enlarge the aim of their endeavours, and provided for their students a course of theological study of which we may, without any hesitation, assert that it was far in advance of any similar provision made by the Established Church, and was in no way inferior to any then made by other religious bodies. That within the range of strictly professional requirements their ministers should be well educated, and some of them highly educated, was a purpose steadily pursued by our fathers, even though they may have erred at

times in their judgment respecting the proper limits of that range.

THE COWARD FUND.

During the period over which my own personal observation has extended no inconsiderable progress has been made in the adaptation of our theological institutions to the needs of the times, a progress which we should thankfully recognise, and at the same time endeavour correctly to estimate. At the commencement of that period our country was just beginning to reap the first fruits of the great movement in popular education set on foot by the noble band of philanthropists who founded the Society for the Diffusion of Useful Knowledge, and to whose wise and persevering efforts our nation, and especially the Nonconformist portion of it, owes an unspeakable debt of gratitude. Through the operation of this movement in stimulating the younger members of our churches to self-culture, and in providing them with the means of pursuing it, our colleges received from the first a substantial benefit. But no long time elapsed before it exerted upon them a larger and more vitalising influence, and through a variety of agencies, springing immediately out of itself, had a direct and palpable share in moulding the educational course of our candidates for the ministry. The men who were foremost in founding the Useful Knowledge Society were the originators, directly or indirectly, first of University College and then of the University of London; and through these institutions our theological colleges were brought into the full current of the quickened intellectual activity of the nation. The first step in the successive movements by which this result was brought to pass was taken by the trustees of the Coward Fund, who, in the year 1833, resolved upon the important measure of removing the institution over which they presided from its rural seclusion at Wymondley into the immediate neighbourhood of University College; and thus, for the first time in the history of modern Congregationalism, was the way made open, whereby its future ministers could come into immediate association with the highest thought and culture of the nation. In the advantages thus secured other of our colleges soon participated. Highbury, Homerton, Cheshunt, and the Western Colleges received in succession as tutors young men trained in University College, who, carrying with them the enthusiasm and inspiration of their new educational life, were more or less successful in quickening the aspirations of their pupils, and in raising the standard of their education. One by one our colleges became affiliated to the University of London; a fair proportion of their students successfully competed for its degrees; and as vacancies arose, men who had so approved themselves were appointed to classical and philosophical chairs in Manchester, Airedale, Rotherham, Spring Hill, Brecon, and Hackney.

It does not enter into my present purpose to specify in detail the changes which have in consequence been effected in our college life. I wish only to insist upon the facts that changes of a very palpable nature have been made in the style and methods of our teaching, in the range of our studies, and in the extent to which they are pursued—changes which have necessarily been accompanied by an extension of the average term of study, and by an increase in the number of our teachers; that by means of these changes our colleges have continued to fulfil the purpose for which they were established; and that without such changes they would, as the history of more than one institution has shown, have either ceased to be or have been diverted to other ends. A further step in advance was taken by the still larger change inaugurated in 1850, when the representatives of three metropolitan colleges, recognising both the waste of means and energy involved in the maintenance in the same neighbourhood of three separate institutions, and the possibility by union of providing for a more efficient staff and a wider curriculum, agreed to break through the traditions of the past and to sacrifice endeared associations by merging their individual interests in a common and united endeavour. In this movement, again, the trustees of Mr. Coward took a leading part, and without their hearty concurrence it would not have been brought to pass. It is a matter of joy to us, as it must be of satisfaction to him, that the sole surviving representative of the trustees of that period, one who was foremost in promoting the movement, and who was the first secretary of the joint committee—the Rev. Dr. Stoughton—(applause)—is still permitted, as Professor of Homiletics and Historical Theology in New College, to render valued service in carrying out the purposes contemplated by it.

Our operations, then, in this department of our Christian work have in the past been marked by an honest endeavour to meet the growing requirements of the times. Here, as elsewhere, progression has been the law of our life. And so, brethren, must it be still. The progress of the past must be maintained and extended; nay, must be extended in order that it may be maintained.

PROFESSIONAL AND GENERAL EDUCATION.

For while progress of a very substantial sort has been made, and for which our thanks are due to those by whose persevering labour

it has been secured, the degree of that progress has from various causes not been such as should satisfy us. It must, I think, be candidly confessed that we do not occupy the same relative position in this respect that we once did. Changes have been going on in various directions around us. Others have wakened up to a truer estimate of the work of the Christian pastor, have recognised the variety and extent of the demands now made upon him, and have diligently striven to prepare themselves to meet these demands. A wise and efficient training for the work of the ministry is now a more general thing than it once was. Some seven and thirty years ago, when spending an evening at the house of an Episcopalian neighbour, my attention was arrested by hearing my host remark to one of his clerical friends that he could not tell how it was, but that it so happened that all the Dissenting ministers with whom he was acquainted were better educated men than the clergy of the Church of England. And this witness was true, if interpreted as it should be, of their professional education. It may without any vain boasting be affirmed that, judged by the power of preaching and the power of dealing with Biblical and theological questions, a far larger proportion of educated ministers could be found at that time amongst the pastors of Congregational churches than could be found in the Established Church. But pre-eminence in these respects to the same degree cannot now be claimed. Nor, again, does the average culture of our ministers admit of the same favourable comparison with the average culture of the day, and give them the same vantage ground as religious teachers. Great as have been the advances made in our collegiate institutions, the progress of general education has been larger still, and will in all probability, as the result of recent measures, and of others which are on the verge of accomplishment, advance in the years before us at an accelerated pace. Thoughtful men amongst us are hence impressed with the conviction that the time has come in which it behoves us to contemplate further movements of advance, and earnestly to deliberate as to the mode in which those movements may best be made.

"COLLEGE REFORM."

It is, in my judgment, a matter of regret that this conviction should, in any quarter, have sought expression in the cry, "College Reform," and, still more, that this should have seemed to receive the sanction of a formal and official adoption. It is to be regretted, on the threshold ground that it suggests an unjust and unfounded charge, that it inflicts a present injury upon important interests, and that it creates a risk of putting the question upon a false issue. The associations which have gathered round the word "Reform," from its long use as a political war-cry, are such as naturally and almost necessarily suggest to many that our colleges, like corrupt municipalities or rotten boroughs, are effete institutions, whose managers, content with old-fashioned ways, are offering a dogged resistance to change, whose professors are given up to self-indulgent ease, and whose principals are the lazy holders of comfortable sinecures. (Laughter.) How false this is I need not say. But it may be needful for the information of some that I should emphasise the fact that all the successive improvements made in our college plans during the past forty years have been made at the instance of the professors and committees of the colleges, and that in no single case has the suggestion of the measure come from a source outside themselves. The members of our committees are, it should be remembered, amongst the most thoughtful and cultured men of the districts in which our colleges are respectively located; their steady devotion to the interests of these institutions has been abundantly demonstrated; they have had the deepest sense of the responsibility which was laid upon them; and from their personal character and their official knowledge have been most eager to discover and pursue any practical methods by which those responsibilities could be best fulfilled. This they have striven to do in the past, and are still striving to do; and it is, to say the least, bad policy to either weaken the influence or alienate the sympathies of the men whose aid is most to be desired in effecting further advances by giving occasion for surmises which are unfounded and ungenerous. Still more unjust is it to imply that your professors are either indifferent or obstructive. It is they who have the deepest sense of the imperfections of the present, and the keenest apprehension of the demands and possibilities of the future. It is they who have the highest aspirations after worthier things, and who long the most earnestly to be freed from the fetters which past necessities have imposed. It is in their name that I appeal to-day to you, the representatives of the churches. Your aid to a larger extent, and in other modes than those in which you have been hitherto accustomed to give it, is needful for the realisation of their desires; and I venture to break the silence which the chair of this Union has up to this time maintained upon this topic, and from this place to ask you to give an earnest heed to their cry for help.

But why, it may be asked, should such an appeal be made? Since here, as elsewhere, division of labour is both necessary and wise, why not leave the work in the hands of the

brethren who from their knowledge and experience are well fitted to undertake the charge, and who, moreover, have in so many ways proved themselves worthy of the confidence which has been reposed in them? I answer, first, that even if it be so left a larger interest on the part of the churches in the training of its ministers is most earnestly to be desired. The colleges and the churches sustain the closest reciprocal relations, and those relations must be distinctly recognised in order that the resulting duties may be rightly fulfilled. The welfare of the churches is largely dependent upon the adaptedness of the ministry to their wants, upon its sympathy with their aspirations, its knowledge of their perils, and its ability to direct their movements. And that these qualities may be secured to the fullest extent, the colleges should be in the closest possible association with the best life of the churches—should have the earliest intelligence of any new difficulty or danger that may in any quarter arise, of any fresh opening for labour, and of any new methods that may anywhere have been found to be successful—and should be the first to share in the influence of any fresh outpouring of the Holy Spirit. A wider and more varied knowledge than that which can be supplied by the personal experiences of a few would give us a sounder basis for the adjustment of our plans; the consciousness that many, jealous for the honour of the Lord of Hosts, were thinking of us with a sympathetic concern, would wonderfully help us in keeping before our minds a right ideal of the work it was given us to do; and in times of weariness and depression our hearts would be cheered and our hands uplifted were we made to feel that from multitudes of devout men and women throughout the land supplications on our behalf were rising to the Throne of God. With us it would then be as in times of old; and ye also helping together on our behalf by your supplications, the experiences of apostolic days would be repeated, and for the gift bestowed upon us by means of many, thanks would be given by many on our behalf. (Hear, hear.)

THE NEED OF EXTENDED OPERATIONS.

But, secondly, we ask your aid because, as it seems to us, a point has been reached in our history at which more extended operations are becoming imperative, and such as can be successfully carried on only as you may be moved to give us your hearty and united co-operation. That such an epoch should arise ought not to be viewed as a strange thing. Just as in the experience of individuals, and in the businesses of the world, the larger our work the greater the need of the co-operation of others, so is it in our religious work. Some portions of it we can fulfil alone, and in some circumstances of human life this is the only portion allotted to us. But, as our range of vision is enlarged, or as circumstances change, we learn that there is other work for Christ which is to be done by the united efforts of many, and love to Him impels us to seek the help of others in fulfilling it. Hence have arisen our varied associations for Christian work; and it ought to be an obvious fact that, whenever in the Providence of God any department of our work becomes wider and more complex, then comes also the demand for wider and more active co-operation. And of such sort, as it seems to me, is the work now needing to be done in the training of our future ministers.

Amongst the various signs of the times which as Christ's servants it behoves us attentively to regard there are two which have a special and direct bearing upon the matter before us. The one is the wonderful advance which has been made in so many departments of research and the vast distance over which the boundaries of human knowledge have in consequence been extended. Sciences in which less than half a century since a man might in his leisure hours master with comparative ease all that was then known, now demand the labour of a lifetime; and subjects which no long time ago were dismissed in a paragraph now require treatises for their exposition and illustration. Almost all departments, moreover, have felt the influence of this quickened pace of intellectual effort, and the old familiar fields of thought have been subjected to a newer and more laborious husbandry. It is no longer possible, as it once was, for one man to master many subjects; and, at the same time, from the increasing perception of the intertwining relations of all our knowledge, it has come to pass that some acquaintance with many subjects is imperatively necessary for the full mastery of one. The other is the widely-extended interest now taken in theological questions, and the prominent place which is given to them in our current literature. Not only has the science of theology itself shared in the general advance, and branched off into several sub-sciences, each demanding for its successful cultivation both special aptitudes and an undivided homage, but matters which heretofore were left, wisely or unwisely, in the hands of those who gave themselves specially to this department of study are now keenly and openly investigated by others, and are considered from many varied standpoints. On all sides the students of other sciences are making inroads into the domain of theology, and the bearings, real or supposed, of each discovery

made in their own departments upon the teachings of theology are eagerly discussed—so eagerly in many cases that it is forgotten that the skilful training of the faculties which are exercised in one field of observation and thought is no sufficient qualification for investigations in a different field, and that methods which are successful in the one may be altogether inapplicable in the other; and so it comes to pass that, like the Kingdom of Heaven, theology suffereth violence, and the violent seize upon it by force. (Laughter and applause.)

MODERN PASTORAL WORK.

These two characteristics of the times it is impossible for us to ignore; and were it possible, it would be sinful to do so. They lay upon us fresh burthens of responsibility. The teachers of educated men must be educated men, standing in the main upon the same level of general culture, while on a higher level in the matters they undertake to teach. For though the truly wise man is ever the most truly humble, and will thankfully receive instruction from any who can impart it to him, will recognise and welcome truth notwithstanding the errors that may envelope it, and will never disdain the gift because of the homeliness, or even repulsiveness, of the vehicle in which it is conveyed to him—such wisdom, as we well know, is not the common possession of men, and the ordinary habits of mankind are those we have to be guided by. And though also it is true that the humblest and simplest man who has a personal experience of the peace which the Gospel of Christ imparts, and of the quickening and purifying power which it exerts upon the life, is fully competent to be a teacher of the troubled heart which knows not, but yet longs for, a Saviour, it is equally true that the work of the Christian pastor is not ordinarily of this simple nature. He is, indeed, sent to give the bread of life to the hungry and to lead the thirsty to the living waters, and very refreshing to him are the seasons when this is the office he is called to fulfil; but he has in addition other offices more complex and more difficult. Most often his task is that of one who deals less with souls in need than with souls diseased, souls whose energies are paralysed or benumbed, whose functions are disordered, whose appetites are fastidious or dull. He has not only to deliver the Christian message to those who are waiting to receive it, he has to enforce its claims upon those who reject it. He has not only to teach its elements to those who are eager to learn them, he has to lead on to a more perfect knowledge those who have already mastered many of its lessons. He has to answer the honest inquiries of those who wish to be able to give a reason for the hope that is in them, and he has to meet the assaults of those who assert that his hope is groundless and his doctrine false. To do this he must be a man of the present, and not a man of the past; he must be familiar with the currents of thought that are most largely stirring the minds of men; he must appreciate the true nature and force of the difficulties by which many are beset; he must study the reasonings by which they are the most powerfully influenced; and while it is not required of him that he should be able to furnish a conclusive reply to every objection, and a clear resolution of every doubt, it is required that he should make it manifest that he has duly considered the chiefest of them, and can show that, notwithstanding all, he has abundant ground for a settled conviction and a peaceful assurance—for a faith so clear and so strong that it can acknowledge its inability to answer opposing argument without any blush of shame, or the least ruffle upon its calm. (Applause.)

Looking, then, at what is around us, and onward to what is before us, it is clear that larger demands are now pressing upon our candidates for the ministry, and that the scope of our educational arrangements must be extended in order to meet them. Our students must steadfastly face the necessity of larger efforts in the work of preparation, and a larger measure of time must be given to it. They must be encouraged to gird themselves for more varied studies, and at the same time must be aided in the exercise of a watchful supervision in their apportionment of time and labour to each. Your professors must be emancipated from the restraints which have heretofore been fastened upon them, and be placed in a position in which they can devote their undivided energies to a few select branches of study. Heretofore, with rare exceptions, your professors have been compelled to distribute their labour over a large variety of subjects, and under the stern demands of the duties laid upon them have been forced to practise a rigid self-restraint, to turn a deaf ear to the voice of a laudable ambition, to leave uncultured gifts which they were conscious of possessing, and to rest content with respectability where they might have attained to distinction. No one of us will complain of this when circumstances really call for it; for he has yet to learn the true spirit of Christ's servants who is not ready for any labour which the urgencies of His service may impose, and who will not cheerfully lay down any gift, even that which he deems the most precious, if the word of the Master should so direct. But when circumstances are otherwise, when the voice of God, as uttered in the events of

His providence, is calling for a different work, then may we justly be restless if you fasten upon us restraints which prevent us from doing the work which we see that we might do, and for the doing of which there is, as it seems to us, an urgent need.

HIGHER THEOLOGICAL CULTURE DEMANDED.

The progressive improvements to which I have referred as made during the past thirty or forty years have taken place rather in that branch of our work which pertains to the general culture of our students than in that which belongs directly and specially to their ministerial training. Larger advances have been made in what is technically termed the department of "Arts" than have been made in the department of theology. The old arrangement which devolved upon one man the responsibility of teaching in every department of theological science has in the majority of our colleges been enlarged only to the extent of securing the partial aid of a second teacher, himself for the most part already overburdened with other subjects. The simple enumeration of the various branches of theological study, systematic theology, apologetic theology, ecclesiastical history, Biblical criticism, Old Testament exegesis, New Testament exegesis, homiletics, and pastoral theology, is sufficient to demonstrate the sheer impossibility that any one man, or any two men, could in the present day claim to be masters of all, or could efficiently teach them in the style which is needed if our future ministers are to be equal to the demands of their work. It is indeed quite possible, as the history of modern missions has shown, that one man may have a measure of skill in many arts—be at once printer and carpenter, mason and blacksmith, farmer and boatbuilder, surgeon and architect—and may teach all these arts to those who are altogether ignorant of them. But this is possible only in a rude state of society, and when it is the merest elements that have to be taught. Such, however, are not the circumstances in which the work of the ministry is carried on, and such is not the task which your professors should be set to do. Our pastors have to deal with hearers of intellectual aptitudes and of advancing culture, with hearers amongst whom there has grown up, and is rapidly extending, a spirit of eager curiosity about Biblical questions; and whose appetite for such inquiries is stimulated and fed by interesting and clever books and rapacious articles, written by men of established reputation. It should therefore be your ambition to provide for them the highest style of instruction which it is possible to obtain; and this can only be secured by allowing your professors to concentrate their energies upon the matters in which, from their natural and acquired gifts, they are most fitted to excel. To teach now, it will not do, as at one time sufficed, that the teacher should be just a little ahead of the learner. The minds of men are not now content to move at this quiet pace. There is a feverish haste after results, a spirit of discursiveness hard to bridle, ever prompting men to rush off after subordinate or seemingly-related questions, and the learner has no confidence in the ability of the teacher to guide him unless he can convince him that he has well traversed the land, and is no stranger to the discoveries by which the student is surprised and fascinated. To teach efficiently, moreover, the teacher must be ever learning. However familiar to himself may be the subjects of his instruction—nay, because they are so familiar—he must be ever studying them, gathering fresh illustrations, inventing new modes of proof, discovering new relations, if he is to maintain the interest of his pupils, and to inspire them with the ardour which triumphs over difficulties and welcomes toil. (Hear, hear.)

THE GROUPING OF COLLEGES.

The methods by which this result may be best secured should be made the matter of thoughtful consideration by the wisest and most experienced men amongst us, and your aid and co-operation must be given in carrying these into execution. Whatever may be the special form which these measures may assume, it may be taken for granted that they must involve further progress in the direction, already taken, of the confederation of our existing institutions. Common sense and the instincts of practical men will demand that there be a wise economy of our present resources; and we clearly are not making the best use of our strength when, in comparatively close proximity, three men, in three different buildings, are teaching the same subjects to small sets of students. Time was when this was more than excusable, when it was both necessary and wise. But we are no longer children of the Dispersion, and past conditions must not determine present duty. There is now easy communication between neighbourhoods afoot; time is effectively separated, and distances once great are great no longer. The present and approximate needs of our churches would, I imagine, be fully met by three strong institutions in wisely-selected centres, each with its 150 or 200 students. It will be agreed by all that one of these should be in London and one in Manchester. As to the third, there is more room for difference of opinion. May it be allowed me, as one acquainted

with the needs of the West, to suggest, even here in Birmingham, that it should, if possible, find its home in Bristol? Even quite apart from any reference to existing institutions, these cities would, from ecclesiastical and geographical considerations only, stand out as desirable centres; while as things are, the historical associations of Cheshunt, Hackney, and New naturally connect them with London; and Lancashire, Rotherham, and Airedale form a group which would naturally find its common centre of gravity in the city of Manchester. As the chief object to be secured is that of co-operation in the work of education and the wiser economy of our teaching power, there is no need that any of our existing colleges should lose its individuality or cease to be a distinct and self-governed institution. All the practical advantages of union will be gained, with the added advantage of a healthy and stimulating variety in subordinate arrangements, if the colleges named be in each case simply grouped together as component parts of a common theological university. In this way one entire class of difficulties, namely, those arising out of the varied trusts under which much of our college property is held, for the most part or altogether disappears. There will be no violent severance between the past and the future. Each institution will retain its identity, though renewing its youth; and all will gather fresh efficiency and fresh renown by laying aside their old isolation and working together with the energy of combined and well-apportioned labour, and with the stimulus and encouragement of a common fellowship. Could these suggested confederations be in any way brought to pass, the combined resources of the three metropolitan colleges would in all probability nearly suffice for the efficient maintenance of the Southern institution, and those of the Lancashire and Yorkshire colleges would go far to meet the wants of the Northern. For that in the West some special effort would be needed; for even if the colleges at Spring Hill and Plymouth should agree to combine, there would still be required a considerable addition to their funds, and for this they would establish an almost irresistible claim upon the liberal support of the churches at large. It is not of course possible to bring about these results by any sudden or violent change. Our colleges have a history; they are linked to the past by many associations; and there are many sacred obligations resting upon those who direct them which they are bound in all faithfulness to fulfil. I ask only that the end contemplated by such confederations be distinctly recognised as an object to be attained as soon as may be; that meanwhile every measure, which from time to time shall be adopted, be framed in a true harmony with this purpose; and that in the various steps which the managers of our colleges may take towards securing its complete realisation, they receive a full encouragement from your approval and sympathy and aid. (Applause.)

CO-OPERATION OF THE CHURCHES.

Thus far I have spoken only of the improvement and extension of our educational machinery. Another matter scarcely second to this in importance, and demanding equally, I venture to affirm, the serious consideration of the churches, is the need of adopting some measures whereby the young men who enter our colleges may be sent up better prepared to reap the full advantage of the training which is there provided. (Hear, hear.)

The circumstances of the times, demand as I have said, in our ministers a more extended professional culture. And whilst it is our first business to provide the means whereby such an extended training may be given, it is our next to seek that they by whom these means are to be used may be, to the fullest measure in our power, prepared to profit by them. The fulfilment of the former of these duties should not indeed wait upon that of the latter; for even if the raw material supplied to our colleges should be in the future only as it has been in the past, the enlarged efficiency of our methods would be rewarded by more satisfactory results. Still, it is clearly desirable that the two duties should go hand in hand, and that with the extension of our curriculum and the increase of our teaching power, there should be also an increase in the preparedness of our students to profit thereby. And it is here that the call for your co-operation is the most distinct and urgent. This, if I may so say, is the department of our common work which especially belongs to you—a department, alas! which our churches have never yet fairly looked at, but which imperiously demands to be undertaken with all diligence, if we are to prove ourselves worthy of our trust, and to win the land for our Lord. Who, and of what sort, are to be the future pastors of the churches, the teachers of our children after us, the leaders of Christian enterprise in the years next before us, cannot be a matter of indifference to any who truly love Christ. All, from the least to the greatest, have a personal concern in the matter. The strongest motives of gratitude and affection urge it upon our hearts, and the inspirations of that faith which gives substance to things hoped for invest it with the profoundest interest. The indifference which rests in the dreamy ex-

pectation that somehow and somewhere men will be found to give themselves to the service of the Church in the ministry of the Word, and which never makes it a matter of careful thought, or of personal concern, or of earnest prayer, is in a Christian Church a symptom which ought to arouse our most serious apprehensions, and to startle us by its very strangeness. But it is the painful fact that such indifference is almost universal amongst our churches. There is no united expression of an anxious desire that strong and brave and gifted men may be raised up for the work of God. There are no earnest supplications for such a blessing offered to the Giver of all Good. There is no eager putting of the question, Who is there amongst us who should be set apart for this work, whom we should encourage and help to it; nay, upon whom we should lay it, with the authority of our Christian affection and united judgment, as a very burthen of the Lord? Freely allowing that personal prompting is an important factor in the case, there is little or nothing in the general current of our church life to stimulate or to direct that prompting. The youthful member of the church catches no inspiration from any holy desire after it pervading the hearts of those around him; nor is he helped in the determination of his personal duty by the estimate entertained amongst his fellow-members of the claims and responsibilities of ministerial labour. Many have gone off into business or into other professions who might have rendered noble service as preachers and pastors, for the simple reason that the duty of serving in this way was never presented to them as a personal question to be settled at the tribunal of conscience. The most gifted are often the most retiring. Many who give clear evidence to others of special fitness for this work have the keenest sense of its requirements and the most exalted estimate of its honourableness; and they are too truly modest to assert their own competence for the post, or to take this honour upon themselves. The voice of the Church ought to be heard in this matter. But for that voice to be uttered with effect, it must be the outcome of much earnest thought and careful deliberation, of deep and holy feeling, and of a pervading and reverent recognition of the claims of Christ; for herein emphatically it is out of the abundance of the heart that the mouth must speak. And such thought, and such desire, and such consecration there ought to be in our churches. For what are we, what is our church life, if we do not, with intensest gaze, regard the work of the Lord, and consider the operation of his hands, in that grandest unfolding of His wisdom and power, the scheme of human redemption? What are we, and what is our church life, if our hearts beat not in responsive accord with the universal cry of the Church Militant, "Thy kingdom come," "Even so, Lord Jesus, come quickly?" What are we, and what is our church life, if there be so little of self-surrender to the will of our Lord, so little of the spirit of sacrifice in our lives, that we cannot, for very shame, ask from another that he should give up his prospects of worldly wealth or position for the sake of Christ, and cannot dare to repeat to him the message, "The Master has need of thee," or to urge upon him the personal application of the argument, "Ye are not your own; ye were bought with a price, therefore glorify God"? There is need, brethren, that we stir one another upon this matter. We must strive, each one according to his measure, to create in our churches a strong current of thought and feeling respecting it. The dignity and worth of the pastors' work must be exalted amongst us; that so, our younger men may be constrained to feel that their elders are earnestly watching the unfoldings of their character, and are hopefully looking for such indications of spiritual gift as shall show them to be truly called of God; that our sons may be taught that there is no career in life to which their fathers would more thankfully and joyously yield them up; and that all may regard it as a reason for heart-searching and humiliation when, year after year, not one is found in their company who is met to be offered up by the Church to its Lord in this service and sacrifice of its faith. (Applause.)

EDUCATIONAL PREPAREDNESS.

In many ways will such co-operation of the churches contribute to a larger measure of preparedness in our candidates.

It will do so by sending up to the colleges a larger number of men from that class to whom, in addition to the gifts which form the fundamental qualifications for the ministry, has been given also the incalculable advantage of an early liberal education. (Hear, hear.) Why it is that from this class the number who have entered our ministry has in the past fallen short of its due proportion I do not presume to say. But it cannot be because the needed qualifications are granted only to the sons of our poorer members and are withheld from the sons of the wealthier. No such law is to be traced in the distribution of the heavenly favours. The rich beauty of God is still bestowed alike upon those who frequent the schools of our Gamaliels as upon those who labour in the workshops of our tentmakers. Amongst the former as well as amongst the latter are

to be found the spiritual powers and the natural gifts which enable their possessors to prevail with God and with man; and if our churches do but fulfil their appointed part, these will be taught to recognise the claims of the master, and even though like Saul they hide themselves amongst the stuff, a voice they cannot gainsay will constrain them to assume the responsibilities which the Lord has laid upon them, and to gird themselves for His holy work.

In the cases, again, of those who are not thus favoured, an earnest ambition to offer to God of their best will naturally prompt the churches to make it their care to remedy the deficiency as far as it may be possible to do so. Having discovered in any of their members hopeful indications of some of the primary qualifications for the ministry, and having put these to the proof, they will encourage them to seek those secondary qualifications which diligent culture will supply, and will wish them to demonstrate also their capacity for attaining to these. Where pecuniary aid is needful for this they will cheerfully supply it. There is, perhaps, no way in which, as things now are, so large an amount of good can be done by a small expenditure, as, by aiding young men of the class referred to in preparing themselves for our colleges. It would be no great thing for many of our larger churches to have each of them one or more bursaries set apart for this purpose, and the needs of the members of our smaller churches might be met in a similar way by the County Association. Each church, or each group of churches, would, in my judgment, do well to appoint a committee of thoughtful and experienced men to take this matter under their special care. The capacities of our candidates would in this way be more satisfactorily tested, and our colleges would be able to maintain a standard of requirement that would be more in accord with a just estimate of present demands.

SPIRITUAL AND PRACTICAL PREPAREDNESS.

But, still more, such active co-operation of the churches as I am asking for will be effective in inducing a higher state of religious preparedness in our candidates. A true ministerial training involves far more than the culture of the intellectual powers. It calls, in addition, for a spiritual culture, the discipline and training of the spiritual faculties, and for a practical culture, the studies and exercises which give skill in the use of the varied means whereby we directly influence the mind and heart of others. Each of these has a distinct place in any wise scheme either of personal or of collegiate education; and each must be simultaneously pursued. Just as in the productions of the works of skill for which this town is famed, there is need at once of the polished and well-proportioned machine, of the steam which impels it, and of the engineer who adjusts and lubricates its parts and controls and directs its movements; so is it in this our work. Without intellectual culture we have no fit instrument for our labour, and our zeal, unregulated by knowledge, wastes itself by an idle beating of the air. Without spiritual culture we fail of the motive energy by which alone our proper work can be accomplished, and our attainments are wholly inoperative for the purposes we contemplate—are but as some ingenious machine in the cabinet of the curious, abundantly clever, but most painfully useless. Without practical culture, we are wanting in the skill which instinctively selects appropriate methods and duly regulates the exercise of our powers, apart from which our work is but roughly and imperfectly executed, and the very force of our earnestness but aggravates the mischief of our failures. Each of these varieties of culture is essential; and there is need of constant watchfulness against the tendency so to intensify the claims of one as to forget or neglect the others.

There is, perhaps, little likelihood at this present time that intellectual pursuits will receive less than their proper share of homage; but there is still, as there has been in the past, some peril that in the eager pursuit of this, too scant an attention should be given to that department of training which I have termed the practical. Under this denomination I include the entire range of discipline and study which relates to the effective communication of our thought and experiences; as, for instance, the cultivation and management of the voice, the arts of public speaking and reading, the composition and delivery of sermons, the functions of discerning and interpreting the symptoms of spiritual weakness, the methods of dealing with the various religious conditions of men, and the personal treatment of awakened consciences, and troubled and desponding hearts. A part of this training the colleges can give. This we must be careful and diligent in giving; but it is only a part, and in some sense the less valuable part, and there seems to me to be no possibility of obtaining the rest to the degree which every reasonable man will desire, save by the establishment of closer relations between the churches and the colleges. One arrangement by which this might be promoted I ventured to expound at your autumnal meeting in Leicester. What I urge to-day is that you render your aid as

churches at a yet earlier period of the student's history, and that by the opportunities you afford for the exercise of his gifts, by your kindly oversight and guidance, and by the larger estimate you incite him to form of the skill demanded in one who has the care of souls, you send him up to the college better prepared to pursue with all diligence this department of his training.

THE DISCIPLINE OF THE SOUL.

Greatest of all, however, is the peril of underestimating the necessity of a constant and diligent spiritual culture—(hear, hear)—and the more so because it might seem as if this were a matter of exclusively personal care, and because also we have no, so distinctly as we should, familiarised our minds with the thought that there is such a thing as the culture of the spiritual life. But though it be that apart from personal effort there is no advance in religious attainment, the same law obtains also in all other departments of our education, and yet not the less do we in them seek and profit by the help of others. The principle of mutual helpfulness in the discipline of the soul lies at the very basis of all church association, and the apostolic teaching everywhere gives emphasis to the fact. They teach, too, with equal distinctness that effort is a condition of spiritual growth, and that it is as true in the culture of the soul as in the culture of other possessions, that "the hand of the diligent maketh rich." The work of the ministry calls for piety of a special type. As it is not babes in Christ who are called to this work, but the young men who are strong; so, also, it is not all of those, but they who with their strength combine a holy fervour of consecration, a healthy sensitiveness of conscience, a quick and tender sympathy, a firm steadfastness of faith and a robust cheerfulness of hope—in a word, such a degree and kind of spiritual energy that they can bravely, reverently, and with a clear apprehension of what is involved in it, take up the heavy obligation to be "an example to them that believe in word, in manner of life, in love, and in purity." This kind of grace and energy is not in the case of any man an original endowment of his spiritual life, of which he was once for all made the possessor; nor is it a spontaneous growth, of which he is passively the subject. It is the result of much holy endeavour and patient discipline. It calls for much striving and watching and praying. It is a thing to be sought and laboured for. It is not enough that the candidate for the ministry be simply concerned to retain the warmth of affection, the sensitiveness of conscience, and the fervour of devotion with which he commences his work. Yet other graces must be won, and these it must be his untiring endeavour to secure. His first love has not only to be kept, it must be increased. His early faith must be matured and strengthened. That which he has must be used as the means of attaining more, and in no other way can he attain to the more than by a diligent use of that which he has. Work, then, in the culture of the soul; earnest, prayerful, persistent work, is an essential part of ministerial training, and woe be us whether students or professors if we ever forget it!

It is in view of this that I appeal most earnestly of all for the co-operation of the churches. Whilst it is our part—the part I mean of those who are officially connected with the colleges—to seek carefully for indications in our candidates of a capacity to undergo this measure of spiritual work, it is yours to develop that capacity, and to foster it in its earliest stages. While, undoubtedly, there are constitutional differences in the spiritual characters of men, just as there are in their intellectual and physical natures, it will be readily acknowledged that our religious, as well as our mental and bodily vigour, is largely dependent upon the care and wisdom of those who have charge of us in our early days. It is upon the formative influences that you exert upon him that the religious character of the ministerial candidate is largely dependent. If in his earliest experiences of the Christian life he breathe an atmosphere of earnest devotedness, if he be surrounded by living illustrations of the spirit of sacrifice, if the doing of the will of God be manifestly the aim and the delight of those around him, then is he likely to prove a strong and earnest Christian man, and coming to us from a higher level of spiritual attainment with at once a more quickened sense of weakness and a more experienced assurance of strength in Christ, will be more prepared for the vigorous endeavours and the patient endurance without which it is vain to look for any high attainment of spiritual power. The very necessity that is now laid upon us for increased intellectual culture does but intensify the call to watchfulness and effort in the discipline of the soul. With the more eager and especially with the more successful prosecution of intellectual studies, there comes to the student the temptation to forget that these are for him but a means, to an end; and the enticements are subtle and many to treat as his own the attainments he has won by his toil, and to place upon his own brow the crown which should be cast in humble reverence at his Saviour's feet, and to wear it for his own honour and gain. May it be yours, brethren, to train up amongst you men who shall be

strong enough, with a righteous scorn, to thrust away every such allurements; and, in the spirit of our forefathers, in the spirit of the Apostles, in the spirit of true Christian consecration, be able with all truthfulness to say, "What things were gain to me, these, I count loss for Christ," and, with a growing experience of the meaning and power of the Saviour's sacrifice, shall press forward to know Him, and the power of His resurrection and the fellowship of His sufferings.

THE MINISTRY AND THE AGE.

Suffer, brethren, this word of exhortation. The work of the Christian minister in the days immediately before us is manifestly of no ordinary sort, and demands no common measure of power and skill. In the right selection of the effective preparation of the men who shall be sent forth from amongst us to undertake it, your aid is imperatively needed. The voice of God once uttered to the prophet is still repeated in the events of His providence,—“Whom shall I send, and who will go for us?” It speaks to individuals. It speaks also to churches of every name. Upon our reply, as expressed in the style and character of the men whom we contribute in response to the call, will depend our place, whether of honour or of shame, amongst the hosts of the spiritual Israel. If we rise to a wide vision of our responsibilities, and, girding ourselves for the faithful discharge of our duties, send forth good workmen into His service, we shall be honoured to be the instruments of His power, and shall receive the crown of our Lord's approval. If we be unconcerned and slothful, and send unskilful workmen, who build up only wood and hay and stubble, then will He “remove our candlestick out of its place, and our glory will He give to another.” May God grant unto the churches the heart to desire and the grace to pursue the things that herein are becoming and excellent, that so they may carry on, with all faithfulness, the great work which our fathers have handed down to us, and may not only be able, in the truest sense, to edify one another, but may also show forth amongst all men the honour of His name, and make His praise glorious. (Loud applause.)

The hymn was then sung—

“Dismiss me not Thy service, Lord,
But train me for Thy will.”

On the motion of the Secretary (Rev. A. Mearns) the Reference committee was then appointed.

THE UNITY OF CONGREGATIONALISM.

The Rev. Dr. KENNEDY next read a paper on the following subject:—“The Unity of Congregationalism, and the Means to be Adopted for Making it Subservient to the Maintenance and Extension of Congregational Church Life.”

One word, he said, by way of preface. The subject now announced is not of my choosing, nor am I self-appointed to the task of discussing it. But in the spirit of loyalty to constituted authorities, I bow and do as I am bid, so that I offer no apology either for my theme or for myself. “The Unity of Congregationalism.” My text assumes that such unity exists. So much the worse, some will say, for the text. Unity does not exist *de facto*, according to some. And if it does exist *de facto*, according to others, it does not exist *de jure*; and the sooner it ceases to be, the better. We are many, not one, they say. To which I venture to rejoin—We are many, and we are one. The bonds which bind us, and the attractions which draw us into a unity, are not so palpable and visible as those which bind and draw some other communities into the unity of which they boast, but they are not less real. Time forbids any attempt at comparison, except just to indicate the *differentia*. The Church of Rome can boast of a unity which is found in no other church. She has one visible earthly lord and master to whom she bends the knee, to whose throne she turns her myriad eyes and hearts in all the latitudes and longitudes of the globe, and from whom she consents to accept law with unquestioning submission. Her apologists compare her union in her head, the holy Father at Rome, with the union of the solar system in the central sun, from which it derives its light, and by whose attraction all its parts are kept in harmony and motion. It does not concern me now to ask whether the Divine Master intended that there should be such a unity as this. It is most certain that while the apostles lived, and for centuries after, there was no such unity. In fact it acquired its present completeness only by the decree of the Vatican Council in 1870. Our unity must be differentiated likewise from that of an Episcopal Church. The Church of England, with its two archbishops and its many bishops, is one in a sense or form in which we are not one. It possesses a corporate unity which in one sense is secured by the State and in another is obscured by it. I once heard a bishop plead for the existing State Establishment as necessary to keep the various parties of the Church together even as iron hoops keep together the staves of a cask. But while the unity of the present Church of England is thus secured, the true unity of a free self-governed Episcopal church is obscured. We do not see in the Church of England, as it is, what belongs essentially to an Episcopal Church—

namely, the authoritative government of bishops, or of bishops presiding over synods, according to a creed and constitution which governors and governed have alike accepted. The unity of an ideal Presbyterian Church does not differ essentially from that of an ideal Episcopal Church. The form is different; but in both there is a central authority, to which the entire body is subject, and by which the members of the body are bound together. In Episcopacy and in Presbytery the supreme central authority may be limited by a constitution which secures considerable freedom and a considerable amount of self-government to their congregations; so that you may have a largely Congregationalised Episcopacy and Presbyterianism. But Episcopacy and Presbyterianism must retain a central and supreme authority over ministers and congregations; otherwise they become dissolved into Congregationalism, pure and simple. The very first principle of Congregationalism is a disavowal of all such authority as belongs essentially to all modifications of Episcopacy and Presbytery. It is the right of every congregation or assembly or *ecclesia* of Christian people to govern itself. And the unity of one hundred or of one thousand congregations, each of which is its own master under Christ, can only be such a unity as is compatible with the free exercise of the self-government of each. Any other unity would be a contradiction in terms. Now is such a unity possible? Can it ever assume a form or body that is visible and palpable? Let us see. We are told with great confidence that the original or primitive form of matter was atomic. The atoms of which globes were ultimately formed, and of which we ourselves are somehow the children, were originally dispersed in *nebulae* over distances too great to be imagined, far less described. Each atom was a whole in itself, an independent whole, so small, indeed, that if eyes had then existed, it would have eluded their keenest vision, but still a whole. But somehow or other the atoms came together. How long, for many ages, they looked at each other, and rejoiced in their independence, and meditated the question of forming worlds and suns, we do not know. But somehow their isolation came to an end. Explain it on Theistic or Atheistic principles, if you will, out of these atoms, many of which had never been within millions or billions of miles of each other, sprang the wonderful *cosmos* of our sun and all its dependent worlds, and the still vaster *cosmos* of the universe, of which ours is but a small part. Now reduce us, if you will, to a primitive atomic condition, and let us see whether the atoms may gravitate and form themselves into a moral *cosmos*. In this case the individual Christian is the atom or the unit. I use the word Christian in an apostolic or New Testament sense. For it must be remembered that when we speak of Congregationalism we mean Christian Congregationalism. A heathen *ecclesia* may be self-governed, and therefore Congregational; and so may a secularist *ecclesia*, or an *ecclesia* of men united for purely civil or commercial purposes. But we are dealing not with an abstract Congregationalism, which, as a form of government, may be chosen by the most diverse and even opposite classes of men, but with a Christian Congregationalism. And of this, as I have said, the individual Christian is the unit or the atom. As to what constitutes a Christian, I do not trouble you with any formal definition. In our Assembly no material difference can exist on the subject. A Christianity without Christ, a Christian who does not believe in Christ, is a paradox, which it has required some ingenuity to invent, and which requires still more to understand. But given Christ—the Christ of the Gospels, that is, of Christ Himself—the Christ alike of Paul and Peter and John, give me faith in this Christ, in His person, in His work, in His law, and you give me a Christian, the unit with which we have to deal. Now, let there be several such Christians with a reach of each, and they cannot, will not, remain apart, in a condition of separateness or isolation. Their Lord is one, their faith is one, their spiritual baptism is one. They are brethren. And, apart from any positive divinely-declared will, they must join hand in hand, as they have already joined heart in heart. And hence you have the *ecclesia*, the Church. On any naturalistic theory of the origin of the material universe, we are unable to explain how the primeval atoms, distributed over infinite space, could come together so as to form a *cosmos*. But there is no mystery in the coming together of the spiritual units with which we have now to deal. They are drawn together by a mutual attraction which they cannot resist. And the result is, not a mere mass, but a *cosmos*, with all the order and orderliness of an organised body fitly joined together, and, through the effectual working of every part in its place and measure, fulfilling the great ends of its existence. Let there be several of these *ecclesiae* in the same neighbourhood, and they will cultivate intercourse and communion with each other. Circumstances will determine with how much or how little of formal connection they should recognise and aid each other. But the very fact of mutual recognition implies mutual confidence, and the sustaining of mutual confidence implies many rights and many duties towards each other which it would be foreign to my pre-

sent purpose to discuss. We have here the germ and principle of what is known among us as a Congregational Association or Union. And circumstances may render the extension of this principle advisable, so that all the Unions within a practicable area shall be formed into a great unity, for the more effectual defence and promotion of the faith which makes them one. If any one doubts the legitimacy of such an extension of the principle of Union, I must refer him to the teachings which we received *ex cathedra* at our annual meeting in May. The widest development of the principle of Congregational Unionism that I know of, is that to which our honoured secretary has been deputed to convey our greetings on the other side of the Atlantic. Fifteen years ago the first National Council, so called, of the Congregational churches of America was held in Boston. It consisted of 500 representatives, deliberately and duly elected and authorised by 3,000 churches, and its avowed object was to “consider the present exigencies and opportunities of the kingdom of Christ.” The utmost care was taken, enough to satisfy the scruples of the narrowest Independent among us, that “the council was wholly destitute of any power or authority whatever over individuals, churches, or other organisations.” The council met for ten days, and on one of these days it went to Plymouth Rock, and there near the spot where the first log-meeting house was erected by the Pilgrim Fathers 250 years before, the elders and messengers of the Congregational Churches of the United States solemnly avowed their unchanged faith in those cardinal doctrines of the Gospel and in those rights of conscience for whose sake their fathers had sought a home in the then Western wilderness. Our own Vaughan and Raleigh and Smith were there with greetings from old England. And now, at the sixth triennial assembling of that National Council, Mr. Hannay will worthily sustain the reputation of his predecessors. It is with no misgiving, then, that I venture to speak of the unity of Congregationalism. We have not the unity which grows out of or recognises a supreme and central authority; but we have the unity which grows out of a principle which Congregationalists have held from the beginning of their history as the co-relative of their Independence, and which the American National Council described thus:—“That Independent Churches ‘hold relations of fellowship one with another, under which it is one of their duties and privileges to meet for counsel in cases of general moment;’ and I add, to render aid to each other, the strong to the weak, and to combine their endeavours for the promotion of their common faith. Our unity is manifested to the world in many forms,—when a *Presbyterion*—the word is Apostolic, and we claim a right to use it—of Congregational ministers assemble to ordain or publicly recognise a Congregational pastor; when the churches of a town or county form themselves into an association for mutual counsel and support; when the associations of many counties combine their resources and endeavours in one great Church Aid Society; and when the pastors and deputies of the churches of a whole kingdom assemble, as we do now, for objects of interest common to us all. In these and other ways our unity is manifested to the world. I will not attempt the invidious task of comparing ourselves with others. But, *en passant*, you must have read the motto that was inscribed on the Church flag the other day at Leicester—‘not uniformity but unity.’ Those who raised this flag, bishops, peers, and others—seemed all unconscious that they were performing an act of overt rebellion. The law under which they live and have their ecclesiastical being is ‘uniformity,’ not unity—(laughter)—and the Act which has ordained this law can be repealed only by that secular Parliament whose interference with sacred things many of them resent most bitterly. (Hear, hear.) ‘Unity, not uniformity,’ is our motto. (Hear, hear.) We hold it with the limitation suggested by the Bishop of Durham—whom I cannot name without a tribute of gratitude for his labours—(applause)—as an expounder and defender of the faith—namely, that in the schools of thought for whose tolerance he was pleading there ‘must be strict adherence to the great foundation truths of the creed.’ Without this the unity will be unreal. It will only be another phase of uniformity. Throughout our history these two things, by some considered incompatible, non-subscription to a detailed and formulated creed, and, at the same time, a common agreement as to the substance of Christian doctrine, have run *pari passu*; and there is no reason why they should not still. We are not stereotyped. We change, we grow, we advance, we are willing to receive ‘more light out of God’s holy Word;’ but it must be out of the Word. (Hear, hear.) This is our standard. We are based on the revelation which it contains of God in Christ reconciling the world to Himself. It has always been so; it is so still. And whatever apparent exceptions there may be, and however you may explain the conduct of an individual here and there who, though no longer of us, still clings to our skirts, I am bold to say that—looking north and south, knowing the condition of the most rigidly compacted Churches in the land—for all that is real, fundamental, living in Christian union, doctrinally and spiritually,

we need fear no comparison. I shall not say more. “Boasting is excluded.” “Not unto us, O Lord, not unto us.” (Applause.) How, then, shall we turn our unity to best account towards the maintenance and extension of Congregational Church life? Understanding by Congregational Church life, Christian Church life, under Congregational forms—in other words, practical religion in connection with, and by means of, our Congregational Churches. An answer in *extenso* would occupy too much time. But let me say this, that we must begin our endeavours towards a more effectual working out of our common principles by ceasing from the perpetual discussion of the right or wrong of attempting to work out these principles in common or unitedly. There are some words which have become to some good people as disturbing as a red flag is said to be to a bull. (Laughter.) Such are all the derivations of that beautiful word which we have derived from the Greek organ. But pronounce the words organise, organisation, and you set them a trembling. (Laughter.) Their vision becomes dimmed. They see nothing but a dark cloud, emerging from the horizon, no bigger, they confess, than a man’s hand, but the more likely on that account stealthily to grow into proportions that shall crush at one blow all the land. The amount of eloquence—may I say grandiloquence—which has been expended on the denunciation of organisation and machinery, and on the dangers accruing from these terrible things, is prodigious. Its authors paralyse themselves, and would paralyse others by their fears. They are for ever shivering on the brink, and fear to launch away. We would be as jealous of our liberties, and as zealous to conserve them, as any man. And we would denounce, with any, an organisation that is without life. But we would have them to remember that organised life is the highest form of life, and that union is strength; and we think the time has come when we should be satisfied with our knowledge of first principles, and, leaving them, or reserving them for occasions of necessity, should go on into perfection. Now, how is this to be done? By what means shall we best promote the ends of our congregational and united existence? If I could answer the question in detail, I would begin with the necessity of a revival of the power of godliness in our own souls, such a revival as can come only from a fresh baptism of the Holy Ghost. I would then insist on the importance of a thorough and honest working out of our acknowledged principles in our churches, and in our county associations and unions. Don’t be frightened. I don’t want more organisation. But I do want the relation of church with church, and the union of church with church, as well as the independence of each church, to be a reality both in the matter of mutual help and of mutual counsel and watchfulness. The third department of the discourse which I am drafting, but cannot deliver, would be on the necessity of immensely augmenting the resources of all our common institutions. Among these I would include the great society, which, though it does not bear our name, is ours, and is charged with the work of sending the Gospel to the heathen; societies, likewise not ours in name, for promoting Christianity among the Jews and on the Continent of Europe; societies more distinctively our own, for promoting true religion in the colonies and in the sister isle. The sister isle—what a beautiful designation!—(laughter)—how euphonious, how touching! It must have originated in that remote—perhaps mythical—age, when Ireland was the Isle of Saints—(laughter)—and we shall cling to it as prophetic of a good time coming, when Ireland shall be joined to England by a true sisterly love. (Applause.) If I do not speak of our chapel building societies, and of our colleges, it is not that I underrate their importance. Yet of our colleges, with one of their most learned professors in our chair, let me say that their claims on the support of our churches have never been adequately recognised. There is one institution which must have more than a passing notice. In our Church Aid Society our unity is made more visible and becomes more practical than in any other. There is nothing new in its principles and nothing new in its aims. The only novelty about it is that associations, which have long been doing a certain work within their own counties, each caring for itself alone, have agreed to do this work in future in union, all caring for all. That strong churches should help weak churches has long been a Congregational common plan. The endeavour now is to make it a common plan that strong associations should aid weak associations. And it should be no discouragement to us that the endeavour has not all at once become what is called a “splendid success.” There are circumstances which may have retarded its progress, political and commercial, with perhaps misunderstandings and misgivings incident to the beginnings of every new undertaking of any moment. But the truth must not be concealed—that we have much both to learn and to unlearn in regard to our mutual obligations. We have not attained to anything like a full practical recognition of the idea that we are “members one of another.” The Apostolic—“Look not

every man on his own things but every man also on the things of others," commends itself to us greatly in the abstract, but, without any undue self-depreciation, we must confess that we have not given it a concrete body worthy of us. "All seek their own," the Apostle said, writing from his prison, "not the things which are Jesus Christ's." Matters are not quite so bad as this with us. We should not be speaking the truth if we said that "all seek their own." But is it not true that some seek their own, some churches, some associations; and that some have not yet learned to seek supremely and unselfishly the things that are Christ's, the common good, the advancement of that kingdom which is Christ's, not ours? To remedy this state of things, we have only to carry out our own acknowledged principles. We profess to go back to Christ and the first Christians for our law and model. We are not deaf to the teachings of the ages that lie between, nor blind to the noble examples which they furnish. But we do not pause in our quest of the right and the good till we reach the age of the Apostles and of Christ. In that age we read of a circumstance which, I think, is greatly misinterpreted, and which is thereby robbed of much of its value to us. The story in the beginning of the "Acts" is often supposed to be the story of an abortive attempt to establish a species of communism in the early church. And even those who understand the matter better, believing that it refers to a purely temporary state of things, and a temporary expedient to meet a temporary difficulty, fail on this very account to see what it teaches. They fail to see that the keynote of the whole is not temporary: "The multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own." Here we have the universal, not the local—the eternal, not the temporary. "Of one heart and of one soul"—that is the duty of them that believe now as well as of them that believed of old. Nor is there one among us that has a right to say that ought of the things which he possesses is his own. Give us this one heart and soul, give us this absolute sense of stewardship, not ownership, and we shall have all things so far in common, that when the chapter of Christian history, which we are now working out, shall be written, the tale may be told thus, "Great grace was upon the believers and churches at that time. Neither was there any church or pastor that lacked: for many that were possessors of houses and lands and shares and consols sold them—(laughter)—and brought the prices of the things that were sold to the common treasury, and distribution was made unto every church and pastor according as they had need." (Laughter and applause.) Brethren, forgive my putting the matter in this form. I do not imagine that there was an absolute and entire community of goods even temporarily in the church in Jerusalem. I do not suppose that Barnabas, after selling his Cyprus estate—(laughter)—was so reduced that it was necessary for him to go day by day to the apostolic almoners for his daily bread. And not only were Ananias and Sapphira under no apostolic obligation to sell all their possessions, but they might have retained what portion of them they pleased without forfeiting their right to be numbered with those who did not consider aught of the things which they possessed their own. And this, and only this, is all that is required to fill our common treasury to repletion. We are about to celebrate the Jubilee of our Union, and to-morrow we shall have before us resolutions on the subject. I do not wish to anticipate these resolutions, and I hope that my reference to the subject will not raise even an incidental discussion on the question of the objects to which a Jubilee fund should be appropriated. I wish only to emphasize my own idea respecting giving. Let me only say that we have it in our power not only to do what you are to be asked to do, but to do a great deal besides. We are going to celebrate a Jubilee, rather to hold a Jubilee. But what is a Jubilee? Not a mere fiftieth year, but a deliverance from burdens—(laughter)—an emancipation of bondsmen. Now from what burdens are we to be delivered next year? (Laughter.) What bondsmen are we to set free? Fain would we, but we cannot, set free the Church of England—(laughter)—from the yoke of the State. We turn to ourselves. And we find a very large number of churches groaning under a load of debt which, in some cases, imperils their existence, in many cripples their usefulness, in most deprives the pastor of needful means of subsistence. We cannot cancel our church debts by blowing the trumpet and making proclamation that the year of Jubilee is come. (Laughter.) But we can cancel them by paying them, and we can pay them if we will. You tell me that there are many debts which should never have been contracted, and many which those who have contracted are quite able to pay. But are there not wise men among us who can deal with these and all other lions that may be in the way? As to the amount required, I cannot tell you. But in London alone our churches are paying more money annually in interest on chapel debts than they are raising for our London Union. If I am

asked how the task to which I am now calling you is to be accomplished, you will find the answer in the book of the Acts, fourth chapter, and 32nd verse, "The multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things he possessed was his own." I have no access to the secrets of the Income Tax Commissioners. But the secrets of Doctors' Commons often find their way to the public. And they reveal to us an amount of unused wealth which is utterly confounding. Tradesmen whose five guineas would be considered a generous contribution to a good cause, dying worth, as the phrase is, forty, fifty, or sixty thousand pounds; men, obscure in this sense that they were never heard of beyond a limited country circle, dying worth half a million, having contented themselves all their life long with a contribution of ten pounds per annum towards a pastor's income, that income being £200 a-year. (Applause.) If ever I should be converted to the belief that it is lawful and proper to pray for the dead—(laughter and applause)—my first prayers will be offered for these rich men. (Laughter.) What place they can have in the Kingdom of God, I cannot understand. (Hear, hear.) I shall be called a visionary in saying that we can, if we will, raise half a million of money as a thank-offering for the blessing of the fifty years that are past. The rich and the poor together can do this; but it must be the work of the rich mainly. And of the rich are there not twenty men among us who could give £20,000 each, or forty who can give £10,000 each, and to whom the gift would not involve the shadow of a sacrifice—(hear, hear)—and others who could give £5,000, on the same easy terms to themselves. Why should large benefactions of fifty and a hundred thousand pounds be monopolised by parks and libraries and museums? My lot is not cast among the rich, and my personal acquaintance with our English churches is limited. But I am persuaded that—

"Full many a gem of purest ray serene,
The dark, unfathomed caves of ocean bear;"—and we want only spiritual divers to bring them out of their hiding places to enrich the church and the world with their wealth. (Applause.) To accomplish our end we would invoke none but the highest motives. Our fathers, but a few generations back, took joyfully the spoiling of their goods—(laughter)—for Christ's sake. And Christ's claims are as strong and imperative now as they were when these fathers went to prison and into exile for conscience sake. And, if we recognise them, we shall be more prepared to lay our thousands on His altar than to multiply the thousands which death will distribute among our children. I know that I am somewhat revolutionary in my ideas; but the gospel is the most revolutionary thing that has ever entered our world. (Applause.) And it's work is not yet accomplished; nor will it be until the simple principle of the Jerusalem Christians shall have become a fact in the life and practice of all Christians. "Neither said any of them that ought of the things which he possessed was his own." I know of no other way in which our unity, to use the words of my thesis, can be made subservient to the promotion of our Congregational Church life. Moulded on the primitive model, we shall be a peculiar people—a very peculiar people. We should then be able to meet the enemy in the gate, not merely with our logical demonstration that Jesus is the Christ, the Son of the living God, but with the practical demonstration which a true imitation of Christ Himself would give, that there is hope for the world in Him that it's redemption draweth nigh. (Applause.)

The Rev. G. S. BARRETT, B.A., of Norwich, then read a paper on "The Pastoral Duty of Direct Dealing with Men in regard to their Spiritual State," which was as follows:—You will observe that I am limited by the terms of my subject to pastoral duty alone, and if I therefore address myself solely to those in this assembly who are pastors of Christian churches, and speak of our obligation to deal faithfully and personally with men in regard to their spiritual condition before God, I hope I shall not be supposed to imply that solicitude for the spiritual welfare of men involving a direct personal appeal to them on the most solemn of all subjects, their relation to God, is the duty of the Christian ministry and of it alone. I would protest at the very outset against any such perversion of the true idea both of the ministry and of the Church. The theory that the cure of souls is the exclusive function of the Christian ministry is one of those evil traditions which have been handed down from the Roman Catholic Church, and from the taint of which, perhaps, no Church is altogether free. "What right," asks a clerical correspondent in a recent number of the *Church Times*, referring to the Sunday-school Centenary, "what right have these Sunday-school teachers to undertake the spiritual instruction of the children in their classes?" "None at all," he answers; "for not to them did Christ give the commission, 'Feed My lambs,' but to His apostles and their successors alone." No doubt there is not one of our churches that would not indignantly deny the as-

sumption involved in these words, but is it quite as certain that our churches realise all the grave responsibilities which necessarily flow from our conception of the ministry and the Church. Is there in any Church among us a full recognition of the great truth taught everywhere in the New Testament, that the cure of souls, meaning by this the care of souls, their warning, exhorting, edifying, is at once the privilege and the responsibility, not of the elders of the Church alone, but of the Church itself? Are our Church members accustomed to believe—are they taught to believe—that the moment a man becomes a Christian he comes into a new relation, not only to his God, but to every one of his fellow men, and that from henceforth, always, of course up to the measure of his opportunities and powers, he is responsible not merely for his own salvation, but for the salvation of those who come within the range of his personal influence and example; that he is their priest to bring them to God; and that in the Church of which he now forms a part he is to seek not his own spiritual welfare alone, but the edification of every one of those members by whose mutual service St. Paul declared the whole body is to make "increase of the body unto the edifying of itself in love." Any Church which ignores or denies this great truth is crippling its own means of growth, and is robbing the world of the chief of all the means Christ has ordained for its evangelisation—the direct influence of the Church itself on the world. I am not likely, therefore, to forget when I speak of the pastoral duty of direct personal dealing with men in regard to their spiritual state, that nearly everything I have to say is as applicable to the members of our churches as it is to those of us who are ministers of Christ. But at the same time, brethren, I don't wish to forget that if we have no exclusive responsibility for the souls of our fellow-men devolving on us, we have a special responsibility that is peculiarly our own. We "watch for souls as those that must give an account." We "Shepherd the flock." Our work is essentially spiritual work, and the great words in which St. Paul describes his ministry ought to be the ideal of our own work as ministers of Christ, "Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." And now, assuming all this, how is it with us in regard to the special duty of personally and individually dealing with men concerning their spiritual state? No one who has had any experience of pastoral work needs to be told that of all pastoral duties this is at once the most delicate and the most difficult. We may preach the Gospel faithfully and earnestly to our people, but how different a thing it is to speak to the one what we have found no difficulty in preaching to the many. If I may presume to judge from my own experience—and, I may add, from my own deplorable failures—in this matter, there is hardly any department of pastoral service in which it is so easy to fall short of our old ideal of what a "good minister of Jesus Christ" ought to be and to do. We are face to face, perhaps, with some one who has long listened to our preaching, but who has never given any indication of surrender to Christ, or with some member of our Church concerning whose spiritual progress we stand in doubt; the "time to speak" seems to have come—a time for which we had often longed and prayed, and yet we are dumb. We are silent when we ought to have spoken, silent, not because we were careless of our own responsibility or indifferent to the spiritual welfare of any of our people, but because we were held back by timidity, or by false delicacy, or by shame, or by fear of doing harm instead of good. And what is the result of this ignoble silence? To our charge, the loss of another golden opportunity that might have led to the great decision; to ourselves, if conscience be at all sensitive, a cloud between us and God, that has made it hard to pray, and has marred the joy and quenched the courage of a whole day of service for Christ. I suppose this experience is not peculiar to myself. I imagine it is familiar to very many of us. Now, what have we to say to it? I am aware that a good many things may be urged in mitigation of, or apology for, this failure in pastoral faithfulness. It may be said, first of all, that silence on religious matters is largely due to that characteristic national reserve which, on the whole, is unquestionably an element of strength in the English character. I do not imagine, for example, that a Frenchman finds it so difficult to talk about his religion—that is, if he happen to have any—as an Englishman does. But, admitting this, do we never find even our national reserve broken down? Englishmen may be slower to move than other men, but when they are moved; when the heart is shaken, for instance, by political passion, or by the tidings of some great national victory or disaster, they will talk freely enough; and would it not be equally true, brethren, that if in our spiritual life there were seasons when we were filled with the majesty of the glory of Christ; times when we were visited with the bright vision of His face, and felt the unspeakable greatness of His love and the unspeakable sinfulness of sin, we should find the heart so full that the tide of spiritual emotion would sweep away the barriers of our English reserve; and "out of the abundance of the heart"

the mouth would speak. (Applause.) Or, again, it may be urged that this silence is not really unfaithfulness to Christ, for it is due to a much higher cause than our characteristic reserve as a nation, to that delicate and instinctive reserve on spiritual matters which is a sign of health, rather than of disease in the spiritual life. The soul, it may be said, has its modesty, as well as the body, and resents the uncovering of its most sacred experiences, quite as keenly as the body shrinks from being unclothed before men. Silence, on religious matters, is, therefore, to the soul, only what clothing is to the body, at once the sign and protector of its modesty. Into the holy of holies in each human heart, none but the feet of the great High Priest ought ever to enter, and if we desire to see the mischief that results from breaking down this spiritual reserve, we are reminded of those religious people whose familiarity with the most sacred subjects is infinitely more offensive and dangerous than any amount of silence could be. (Hear, hear.) To have Christ and His salvation always on the tongue, and to be able to chatter out the secrets of the spiritual life as if they were articles in the inventory of an auctioneer, is no sign of spiritual life, but rather of its opposite; it is the dead bough that makes the most creaking in the wind; the living branch swings noiseless in the breeze. Mr. Talkative not unfrequently ends by turning back to the city of Destruction again. Now, I am fully prepared to admit the substantial truth of a great deal that has just been said, but surely of all the remote dangers against which Congregational ministers have to guard, the most remote is the danger of too much talking about sacred subjects with their people. For one of us who may offend a delicate spiritual taste by over much speech, can you not find a hundred of us, who more than atone for his fault by seldom or never speaking at all? Make whatever allowance you will for the cheeks, and the wholesome checks, which the modesty of the soul ought to put on speech on the most sacred of all subjects, but let us not forget that silence here may be carried so far as to become unfaithfulness to Christ. There are those in every congregation between whom and their pastor there ought to be no reserve as to their spiritual state. Their case is too critical; their danger too pressing; and we have to beware of the woo that is threatened against the watchman who sees the sword coming and gives no warning. But, again, it may be said "Even if this be so, surely the influence a Christian minister might exert by speaking to his people personally on religious things is not comparable with the far more potent and enduring influence of his life; and if some of us fail to speak with our lips, may we not speak even more powerfully by our lives? I do not doubt it, but because the life is the main thing, it does not follow that the life is the only thing. The unconscious influence of the life did not satisfy Christ. He was 'the Word' as well as 'the Life,' and it ought not to satisfy us. I have just referred to the example of Christ. Now Christ's example is the most conspicuous illustration of this personal dealing with men in regard to their spiritual state that we can find. Look at the Gospel history for a moment, and what do you find? You find one Sermon on the Mount, but how many conversations with individuals do you find? The larger part of Christ's ministry was taken up with dealing with individual cases, and some of the greatest words He ever uttered—words which have moulded the life and thought of the Church in all subsequent ages, were originally conversations with individual men or women. Nicodemus by night, the Samaritan woman at the well, the rich young ruler in the way, the blind man in the Temple, the woman of the city who was a sinner, Zacchaeus the Publican, Thomas and Peter among the apostles, are only a few of the many examples which will occur to you of Christ's personal dealing with men. Great as His work was, stretching over age after age of the world's history, embracing not one land alone, but all nations, and peoples, and tongues, reaching forward to the end of time, and beyond time into eternity, having an amplitude and vastness of meaning that age after age never exhausts, still He did not think it beneath Him, or the glory of His work, to spend Himself on individual cases, as if these few souls were the world He had come to redeem. And we know why He did so. He who alone knew how great the world was, how rich the wonder and glory of meaning in that single sentence—"the whole world," who was its Creator and King. He has told us that one soul outweighs the world; and if our ministry, brethren, has, and it can have, no nobler ideal than the following of Christ, we, too, shall feel no time is wasted, no energy vainly spent, if as the fruit of that ministry we can show but one soul gained for Christ. Nor need we fear, as is sometimes said, that such pastoral faithfulness would be resented, and be more likely, therefore, to do harm than good. Even if it were resented, that is no reason why it should be withheld. We are bound to go, not only where we are welcome, but where we are not welcome: nay! it is there we are most needed. "They that are whole have no need of the physician, but they that are sick," and we can have

no surer indication of the need of personal dealing with any individual case than the certainty we shall be repulsed. But these cases are few and far between. Where there are wisdom and delicacy of feeling on the part of the pastor, above all, where there is that nameless and subtle skill in dealing with the conscience which a fervent and deep spiritual life imparts, there are few cases where we need fear a repulse. In not a few, instead of a repulse, a welcome would await us. I avow my conviction, a conviction founded on my own experience, that the difficulties of this personal dealing with our people lie far more in us than in them. Many of them are longing in secret for some friendly hand to help them, or some friendly voice to direct them to Christ. They seem more reserved than they really are. It is only the surface of the river that is frozen. Have the courage to make the first blow, and you will find beneath the frozen surface an unfrozen stream, that will at once begin to flow out of the opening you have made. And not only so, but we shall find, after the first word has been spoken, that our own difficulties will vanish. You know the French proverb, "Il n'y a que le premier pas qui coûte." It is so with this work. When once that first step has been taken all else will be comparatively easy. Courage rises with effort, and, however great be the resolution needed to commence, we shall be surprised how little is required to continue what has once been begun. Even if the task becomes no easier, and each fresh discharge of the duty demands the repetition of the old resolve and the old conflict, it is not for us to shrink from self-denial. We are called "to endure hardness as a good soldier of Jesus Christ," and He who alone knows how much it has cost us to speak those few simple words knows also how to reward the servant who is "faithful to Him that called him." I have no time in the brief twenty minutes allotted to me, and which have almost gone, to say anything of the added power such pastoral faithfulness confers on any man's ministry. I do not undervalue, I hope, the power of the pulpit—the high ideal of the preacher's vocation, which is traditional among the Free Churches of this land, is no small part of their strength and glory—but next to the power of the pulpit, augmenting and reinforcing it in a thousand ways is the power of the pastor out of the pulpit. We cannot afford to allow anything to rob us of this power. Committee meetings, public meetings, lectures, political agitation, literary research and achievement may be, and often are, part of the duties falling on us as ministers of Christ, and to neglect which may be the neglect of the gift entrusted to us; but none of these can be a substitute for the fulfilment of the awful commission, the echoes of which still linger in the ears of every faithful minister of Christ, "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom, preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." Nor have I time to say anything of the special value such personal dealing with our hearers would have if it followed any more than usually solemn service on the Sunday. There are numbers of our hearers whose hearts at the end of many of our sermons are like the photographer's plate, after it has been exposed in the camera, but before it has had the fixing solution poured upon it. There has been produced upon them an image of spiritual realities, but it can be rubbed off—it will be rubbed off—at the slightest touch; and by the end of the week the rough friction of the world will have obliterated all the impressions produced on the previous Sunday. It is in such cases that the pastoral dealing with individuals for which I plead would be found invaluable. We have no "after-meeting" to follow our ordinary services and to fix their impressions, and it is doubtful whether the experiment would not fail, if it were tried; but there is an "after-meeting" that would not fail, and against which no objection could lie, the "after-meeting" like that in the Temple, of the Master with the blind man whom He had healed, when we, like Him, might at once startle and bless the conscience with the question, "Believest thou on the Son of God?" In conclusion, brethren, let me say that the secret of all pastoral earnestness and faithfulness will be found—as the secret of all power in the spiritual life ever is found—in the closeness and intimacy of our fellowship with Christ. We learn the value of the soul only as we learn the infinite meaning of the cross of Christ. That cross is the measure at once of the misery and the greatness of every human soul. And as we stand beneath its light we shall learn not only the immeasurable value of the soul, but the immeasurable glory Christ has made possible to all who accept Him as their Saviour and King. In moments like these it would sound strange and cold to speak of the difficulties of speaking for Christ. The difficulty would be to be silent then; we should only say "That which we have seen and heard declare we unto you." You remember the old fable of the statue of Memnon in the Egyptian desert. Silent, gloomy, cold, it sat on the sands all through the night. Star after star in long and glorious procession passed above it, and "there was no speech nor language; its voice was not heard," but as soon as the rays of the rising sun smote on its stony lips

they broke into music, and began to speak His praise. Let the shadows of our night flee away, and the light of God fall on us and like the apostles of old, we shall be constrained to say "we cannot but speak the things that we have seen and heard." (Applause.)

The Rev. J. McEwan Stott, M.A., of Blackburn, then read a paper on "The Importance of Systematic Scriptural Teaching of the Young, in the family and otherwise, in view of the tone in regard to religious belief which pervades so much of the popular literature of the day." That hardly a month passes in which religion, in some one or other of its aspects, is not discussed in the pages of our leading Reviews, is witness at once to the permanency and pre-eminence of the spiritual instinct in man, and the earnestness of the age in which we live. It is a fact, therefore, in which we must needs glory, and for the issues of which, as we look away forward to the future, trusting in God, we may not fear. But at the same time, it is a fact so presently momentous, that, although it has been already dealt with in masterly fashion on the platform of our Union, the committee felt that these meetings should not be held without its being made once again the subject of our conference and thought. And it is my duty, at their request, to introduce the matter now. I do so, therefore, with the emphasising of this fact, that the inquiry, which is so ripe amongst us to-day, is not so much that idle one of the Athenians for "some new thing;" but in all seriousness the question, which Pilate asked, perhaps jeeringly, "What is truth?" And such is the intensity with which this inquiry is being pressed, that these subjects are not merely the topics of our Review articles, but the subjects of frequent leaders in the columns of our weekly and even daily press. Such have been the openings up in recent years, and such the incentives given to scientific research, that now, as never before, in some directions, "all things are full of labour, man cannot utter it." And such is the wonderful power in exposition of its principles and latest results; its purposes and plans, its certain, still more wonderful, and, possibly, even quite immediate advances, possessed by many of its leading authorities, that, as they speak, the torpor and lethargy of Materialism is broken up by a fascination and charm which is irresistible; and the judgment, even of men more spiritually disposed, is apt to be swayed to the acceptance of conclusions, which are by no means necessary, and which, as they are yielded to, are fraught with the gravest peril. Sometimes the spirit is plausible and suggestive, insinuating doubts and asking questions, rather than making any positive assertions. With others it is arbitrary, dogmatic, and dictatorial, in the very last degree. The law is laid down with all the airs of omniscience and infallibility, as though the depths of the sea had been fathomed, the dust of the earth counted, the inmost secrets of the universe ransacked. The existence of the soul is questioned and denied. The being of a God is held improbable, or, at least, unknowable. Force is final. Law is everywhere and everything. The life of the human race has been a varying, yet ceaseless, progression from savagism, or lower still, to what it now is; and the civilisation of to-day only gives us the faintest whisper of what is yet to be realised in the glorious, ever-advancing future. Revelation is thus a dream of the world's slumber. Religion is the figment of designing spirits upon the world's liberty. Miracles are a delusion. Christ was a man only. The resurrection of the body is an absurdity. The only immortality we are sure of, or should hope for, is the immortality of influence. So men are digging about, all over, turning up and throwing everything into confusion, with occasional explosions, as of dynamite, in the issue of some of the more pronounced publications. And there is, perhaps, even greater mischief still, in the fact that there are volumes of poetry and fiction, attractive and influential by the flash of genius, the play of wit, and all the graces of extensive culture; and terrible, too, in their powers of sarcasm, irony, and caricature, which seem to proceed upon the assumption, that this work of the scientists is now well-nigh over; that most of the verities, as they used to be regarded, are gone from our day, as from the night the witches and the ghosts, in which our fathers used also to believe; and that, as the work is still in process, it is not for confusion and mere destruction, but most righteously and through inevitable disturbance on to the higher order, the larger good, the perfect liberty, and the simple truth. With this, therefore, the mood of the time, and the tone in regard to religious truth, pervading so much of the popular literature of the day, what is the present and pressing duty of Christian men? Certainly not to be indifferent, to lay themselves to sleep with the opiate of "Peace, peace, when there is no peace." And yet quite as little to build up again with untempered mortar, walls which our fathers built but roughly, which the lapse of time has rent in sunder, and the hammer of inquiry has smitten down. The present duty is calmly and carefully to see to the foundations, by all possible means to test and prove these. The only wise course is to consider the present condition and surroundings of the fortress, and, if so be we find any

of the out-works mined or covered by the guns of the enemy, then, betimes, and in good order, to retire from these, and entrench ourselves all the more surely in the citadel. To the Word, then, and to the testimony! Besides and beneath all men's theories and teachings about the Bible, we must search out and think over what the Bible has to say about itself. For us to-day, as we know more about them, the authority of Church Councils must count for less than it ever did. The facts as to the formation of the canon need to be looked to. The state of the case, as to the comparatively recent date and uniform defectiveness even of the best manuscripts, may not be ignored. And so, then, we come to the Book as we have it; and, as we would be safe and strong, we must not merely take the truths of particular passages, we must study the tenor of the whole, and notice and weigh well the relations of the parts. The more we do this, and the more we know of the connected history, the more we shall be impressed with the fragmentary manner in which the Word of God has been given us,—the books which compose it having been written by so many different men in so many different ages. And yet we shall be struck equally with the unity of the whole, with its progressive advance, its wonderful—if we may not say uniform—spirituality, and its assured truthfulness. For ourselves, we shall get to see these things, and so be prepared to receive more implicitly, and appreciate more fully, and understand more clearly, and enforce upon others more strongly, what this oldest, wisest, purest, and best of all the books has to say concerning God and man, sin and salvation, about the present and the future. We shall be impressed, as never yet, with the freshness, and the force, and the finality of its teachings. We shall feel how appropriate is the description given by deacons and apostles, "the oracles, the lively oracles of God." We shall recognise more strongly than ever, though we may be less disposed to define it, that there is a like reason and unquestionable truth, in the Church's tenet of inspiration. We shall feel that, here in the Word of God, we have the chief fountain of the world's light, that here, as nowhere else, we have the words of eternal life. Increasingly, therefore, with saints in old time, these words shall be more to us than thousands of gold and silver; they shall be sweeter than honey to our mouths. As we ponder them, they shall give us more understanding than all the world's wisest teachers, by whom their instruction is refused. We shall hide them in our hearts that we may not sin, and because of the joy and refreshing and strength which they are to ourselves, we shall teach them diligently to our children; we shall talk of them when we sit in the house, and when we walk by the way, when we lie down, and when we rise up; and, so, prove again the truth and realise the full blessedness of the word—"Great peace have they who love Thy law, and nothing shall offend them." And, yet, now we have these offences. We have these clamorous and conflicting voices continually sounding in our ears. We have these papers, and Reviews, and books, containing these doubts and insinuations, and sneers and denials, upon the tables of our homes. And, even if we say we will not have it so, still we have but a poor escape, seeing that our young men see them in the clubs, and our young women read them as they visit in the houses of our friends. Nay, even in Christian circles, such is the temper of the times, that, ever and again, the conversation turns round upon one or another of these vexed questions. We may not ignore them, therefore, even if we would. The far better course, the only brave one, is to face them. As we do this, the greater part of them will fall or flee. And so, away from those points and corners, which only move cavil and objection and curious question, we shall be able to lead our young people up to the heights of the glorious sublimities, over the sure ground of all the certainties, into the holy places of the deep spiritualities, and then out again through all the exceeding breadth of the commandment, so giving them to feel that in following the teachings of the Bible they are not following any cunningly-devised fables, but holding by the faithful Word, as they have been taught, are given, as is otherwise impossible, to rejoice in "the glorious liberty of the children of God." Scripture teaching of the young, then, is, in our judgment, matter of supreme importance. As other books are multiplied, we have need to hold up The Book. It is apt to be forgotten. All the more we must seek to have it remembered. Especially as other books are written, cavilling, controverting, and contradicting, we must be prepared, as when the enemy invades the land, to fight for our altars and our hearths; or, rather, perhaps, my figure should be, when the robber enters our home, we must be prepared to give immediate, brave, unflinching, and decisive battle. For, certainly, I have no other thought than that if the authority and truth of the Sacred Scriptures be impugned or taken away from us, the love and sanctity of our home-life shall perish, as when the roof-tree is burned up with fire. The creature-love of parents for their children may continue, but the reverence and love of children for their parents shall droop and

die as the flowers of the garden beneath the blight of mildew or the chill of the winter's frost. For the sake, therefore, of what is closest and dearest to ourselves, apart from the controversies of the age, we must be ready to "contend earnestly for the faith, once delivered to the saints." And, still, as we fight for the Bible, and with it, it must not be with the Bible shut, as if ready to be flung at the people's heads. It must not be with the word upon our lip, or the thought, stolidly within our hearts, "the whole Bible, or else none of it;" "the Bible now, just precisely as our fathers thought about it." No; it must be with the Bible open, and with all the light of the knowledge of to-day playing upon it. With all confidence we must lay it down there upon the table beside all these other books and ephemeral tracts, nothing doubting but that God will verify His own; that in the end the judgment of reasonable, reverent, spirit-touched, and guided souls shall be the judgment of truth; that the stars shall be seen to pale before the sun, the sheaves even of the brethren to do obeisance before that of Joseph, and the cavils and curses of the enemy be turned about altogether into approval, benediction, and confirmation. "Yea, let God be true, but every man a liar." Bind up the testimony and seal the law among My disciples." "If they speak not according to this word, it is because there is no light in them." In this connection, therefore, and speaking of this subject, in this centenary year, what heart among us does not say, and has not said it already an hundred times? "Thank God for our Sunday-schools." And still the Sunday-schools must not be alone; neither ought they in this matter to be first. The teachings of the Bible, and, above all, "the truth as it is in Jesus," has the most intimate relations to the home. And, therefore, there it ought to be revered and read, explained and enforced by parents upon their children. That it is not so done, there is the greatest reason to fear. And this lack of family religion, and of family instruction in the sacred Scriptures, amongst the households of our congregations and churches, is one of the saddest features of the so-called Christian life of our time. That must be poor, indeed, when there is such a large withholding from our babes of "the pure milk of the word that they may grow thereby." The necessity for a thorough-going change in this matter is imperative. The importance of the Scriptural teaching of the young in the family is beyond all power of mine to exaggerate, or even to enforce. But, again, although the family arrangements in this direction were all that could be wished for, neither must such teaching be alone. There is for the young people zest in the presence of numbers, and rivalry with their equals. And then, as in other departments, so even in the things pertaining to the kingdom of God, strangers oftentimes show themselves greatly superior to the parents in ability to teach. It is well, therefore, that the children, alike of our working-class and better-to-do houses, should be encouraged to attend the instruction of our Sunday-schools; and it is of the very last importance that every endeavour should be made to win and retain, for the oversight and teaching of the classes, the truest Christian character, and the most cultured Christian intelligence, which our Churches possess. And yet with all this there still remains one other, and the most distinctive item of the recommendation, which I have been requested to enforce. It is suggested that the Scriptural teaching of the young, in the family and otherwise, requires in these days to be systematic. But here we have a hard saying. The parents have no time for it, and the teachers have no liking for it. Try to enforce it, or, even more mildly, to lead on to it, and the thing breaks down. I know a minister who, not long since, tried to get his people to join him in continuous daily readings of the Scripture, with a view to reading the Bible through in twelve months, which many of them confessed they had never done in the course of their lifetime. But, while a good many started with the beginning of the year, the numbers rapidly diminished, and by the month of April the printing of the Monthly Directory had to be discontinued. And, I find that in the Sunday-schools of Lancashire, at least, the case is very much the same with the international series of lessons. We cannot get our teachers to abide by them, and one is curious to know how far, even in philosophic, Paradisaic Birmingham this sympathetic scheme of Scriptural instruction is attempted, or is being steadily and resolutely carried out. As we press for such a system of working, the question rises, what system are we to follow? And, then, this inquiry is succeeded by others. What is the good of system? Is it not to take the life and freshness out of our teaching to follow any system? Is not our power far greater, as we are free; as we do not look at the truth through the spectacles of any of the schools, but simply take the various facts and lessons as we find them, and treat and apply them suitably to the persons, the times, and the needs? As against such objections it serves but small purpose to say that system means order; and order is but another name for strength. For the reply is that strength, even intellectual strength pure and simple, is not the prime

qualification for a teacher. Neither does it avail much more to urge that system is essential to scholarship. For our young people are not, mostly, meant to be specialists, or students. They have to go out into life. And life is not to be lived by any one of us on system; not in the matter of our diets, much less of our beliefs; but simply as best we may. Then, moreover, the Scriptures themselves are not given us on system. They are free as the air, and as the sunshine, and we have health and happiness simply as we bask in the one and breathe the other, without any scientific acquaintance with oxygen and hydrogen, or the spectrum analysis. The truths of the Bible are various as the flowers that bloom in the garden or gem the field, and it is to spoil these, and rob ourselves of more than half the joy of them, to cut and gather them, no matter how beautiful may be the bouquets in which we assort them, or how precise and perfect is the system according to which we arrange them in their several species and orders. We are not, the great mass of us, meant, or have time to be, either scientists or even gardeners. We are men. (Applause.) And yet, now, surely we must have, in some sort, the systematic Scriptural teaching of the young. And in so far as this means simply the taking up of the great facts of the Bible, in the order of history, the objection is not so pronounced, and might, perhaps, be got over. But when systematic Scriptural teaching is mentioned, it is commonly taken to mean the ordered and dogmatic teaching of religious truth. And here, I am afraid, though the maintenance of some few points is imperative, the objection is widely and growingly insuperable. Our doctors in divinity, one and all of them most admirable men, are yet not, as a rule, our ablest or most acceptable preachers. It is a very grievous reproach upon the people, but the fact, none the less, that their tendency is decidedly sporadic. (Laughter.) And I have a notion that I am not garrulous simply, when I say that even with many of our students, and still more with many of our ministers, engaged in the actual every-day work of the Gospel, the names of Arminius and Athanasius, Origen and Tertullian, of Augustine, of Servetus and Calvin, Aquinas and Spinoza, and Turretin, are not names of very blessed, even though they may be of everlasting remembrance. Among the apostles it is, indeed, true that the man who was the most scholarly and had the greatest genius for system, is the man who, above all his fellows, has left his mark upon Christendom. And yet, even without Matthew Arnold's strictures, we growingly seem to feel it safest, and best, and right to follow Paul only in so far as he followed Christ. To the honour of the man himself be it said, and remembered also, that this is all he asks of us. And so when beyond him, we look away simply to the Master, it is to see that He followed no system, that, though He might have been, He was no theologian; that He did not even indite His own autobiography, but left the telling the story of His life, under the Spirit's guidance, and yet each in his own way, to the men who knew and loved Him. On such grounds, therefore, for myself I say it frankly, I hesitate over this word systematic. Hailing as I do from Scotland, the land of saints, and Sabbaths, and catechisms, this may be matter of wonder. But I am not without my reason. The Scotch Presbyterian children of my younger days had their systematic theological instruction; but the Scotch Independent children, with whom I used to go to school and play, had it not. They had the Bible only, and I have certainly lost the impression, if I ever had it, of any marked superiority in the former. The Scotch Presbyterian children of to-day are not being quite so systematically instructed as they used to be, and still I have no recent intelligence of any marked deterioration in the morals or religious life of the great-grandchildren of the men who heard John Knox preach, who fought at Drumclog, and died, at the stake, in Edinburgh and St. Andrew's. On the other hand, the intelligence, which greatly surprised some of us last year, was of the great indisposition, even of the Free Church Assembly, to vote the condemnation of Dr. Robertson Smith for his freer handling of the Word of God and his frank avowal of the conclusions to which he had come, after years of thought and study and devout prayer to God for guidance, makes one feel that the systematic, as we have been brought up to understand it, has served its purpose, and is ready to vanish away before that better thing which God has prepared for us, upon whom the ends of the world have come. And still I can quite see the use and need which there is for some text-book and some Catechism, especially for the younger children. But it must be a Catechism for to-day and of to-day. It must deal with the simple facts of Christianity and the great first principles underlying all religion, and show how all these have been given over again, and with greater emphasis than ever, in the teachings of Jesus Christ. But it must avoid altogether those nice distinctions and elaborated theories upon matters of merely speculative opinion for which the world has never cared, and never will, and which have served only to divide the Church, which ought to be agreed, and has its strength, and beauty, and attraction, only, through the common life of God, flowing through all faithful souls. Perhaps, for some of the uses of to-day, this Catechism will have to be controversial to

meet some of the more arrogant assumptions and enfeebling teachings and tendencies of Ritualism; and to preserve innocency, and strengthen weak conviction against some of the blatant denials, and more frequently repeated assertions of a Rationalism, which is wise simply in its own conceit. But still, the simpler it is, the better; the shorter it is the better. This catechism that is to be must be subsidiary simply to the Word of God. It must be illustrative of that. It must bring our children and our scholars back to that; back especially to the Gospels, and so as into the very presence of Christ. For we are at our best and truest as we are the most filled with His Spirit. We have the light of life at the fullest and the purest as we look up into the Master's face and listen to His Word. He taught us of God as our Father, and so we believe in Him. He taught us of heaven as our home, and so we look away forward to it. He taught us the sanctity, and abidingness, and deep essential spirituality of the Moral Law, and so we feel that we are Christians only in measure as we are righteous. He taught us the responsibility and dignity of our common life, and because He has thus spoken and also lived as He said, even on the lower levels of existence, we run in the way of His commandments, our hearts being enlarged. He taught us of our nature, its weakness; of our hearts, their sinfulness; and so we hear and fear. He taught us that selfishness is sin, and that sin is death; that love is of God, and that the fulness of love is life eternal. Again, as He thus spoke, He lived, and loved us even to the death. He said that no man took His life from Him, but that He laid it down of Himself, in fulfilment of a Divine purpose, and as a ransom for the sin of many. As He died, so He revived, and rose, and ascended, saying, with parting breath, "All power is given unto Me in heaven and on earth," so that we can ask this Almighty Ever-living Christ for anything, saying, "Lo, I am with you always," so that we feel, and know that the Unseen Christ is with us everywhere, saying, "I will come again to receive you unto Myself," and so knowing our weakness, but proving His grace, we stand in our places to occupy till He come, sometimes feeling the time long, the work hard, the questions many, and our best answers only poor, yet loving Him, and "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Only let us then, who are parents and teachers, be conformed to this pattern, and whatever our particular theory about the Atonement, the fact of the Atonement in us, will have served its purpose. Only let us live the life we live in the flesh, by the faith of the Son of God, and in our teaching help our young people to a simple view of Christ, and He will be to them, as to us, the best witness of His Divinity, and in the transcendent miracle of His character and life, they, with us, shall have the ample guarantee of all the other miracles surely declared to have been wrought by His hands and by others in His name. (Applause.)

The discussion on the two subjects was commenced by

The Rev. Dr. LEOX, of Oxford, who said: I have no doubt that there are a great many brethren in the assembly who would speak with more effect on the subject of the last two addresses, and especially on the last address, than I can do. Still, as I listened to Mr. Barrett and Mr. Stott, I felt moved to present myself before you and tell you a little incident that occurred in my own experience within the last fortnight, which I thought might carry home the importance, especially of Mr. Stott's subject. Within the last fortnight I had a visit at Oxford from two members of the present Chinese Legation in London. They spent the day with me, and after having shown them over the Bodleian and several of our colleges, as we were walking back to my house I said to them, "Well, now after what you have seen in Oxford and London, I should like you to tell me plainly, without hesitation, what you think of our system of education here, in England, as compared with what it is in China. The principal man, the *chargé*, declined to commit himself at all to the matter, but the other, who was the interpreter, a very intelligent young man, and not at all unacquainted with Christianity, and not at all, as I think, without his own drawings towards the Lord Jesus, said to me, "Well, if I may express my humble opinion I would say this, that for the purposes of science and of general information, the schools in England are infinitely better than any teaching that we have in China; but, then, for moral purposes, for making the young men in them good citizens, moral and good, discharging all the duties of humanity, my impression is that our schools in China are better than those in England. (Laughter.) You laugh. I did not laugh; I felt that I was getting a good lesson. (Hear, hear.) I was not without a considerable degree of sympathy as to the truth of the lesson which the young man was giving me. I said to him, "Well, if you knew as much about the system of education in England as I do, I think you would have a different opinion. If you go into our public schools—well, there is a considerable amount,

a very much greater amount than you suppose taught there about human duty and principles of rectitude, and duty to God and man that should guide in after life; but then there are three schools of which you know nothing, and of which nothing is known in China, that give an entirely higher character to the education in this country, and these three schools are the family, the teaching in the family circle, the Sunday-school, and the church." (Hear, hear.) Well, he appealed to me, "Don't you think that we teach more of human duty and principles of rectitude in China, after all, than you do?" I said, "By no means." I talked with the young man, and as he and his companion spent an hour in the evening in my house, singing Moody and Sankey's songs and other songs, well, I thought of the subjects which Mr. Stott's address has brought before us, of the duty and necessity of systematic teaching in our Christian families. (Hear, hear.) I hope I could get a lesson that I might do better than I have done yet in my own family, and with regard to many of the young men with whom I come into contact, and who are more familiar than I have the time to make myself familiar with the teaching in the periodical press of this country. But I think that the Christian Church at large, and the family of the Christian Church, members of churches in the families, teachers of Sunday-schools, aye, and preachers in the pulpit, have a great deal to learn of what is to be done for the young men of the present generation by systematic teaching with an adaptation of their remarks to meet the scepticism which is so ingeniously and so persistently poured, especially into the minds of the young, from the press, and by many of our ablest scientific instructors. I think if the address of Mr. Stott has the effect of stimulating the minds of the ministers here and the members of churches that are here to go home, and in their own families and in their own circles do this and make the young people, while their minds are sensitive and they come under their influence, feel that there is in our Scriptures an element of Divine revelation, an element of spiritual truth that is not to be found in all the literature of all the other religions that have existed and now exist in the world, I think they would find that they were able to bring them and keep them attached to the truth as it is in Jesus to an extent that we do not know, and the lack, of which parents and Christian ministers are finding daily and yearly increasing reason to deplore in the young of their families and the young of their congregations. (Hear, hear.)

The Rev. G. S. REANEY, of Reading: I feel a very great difficulty in coming after Mr. Barrett and before Mr. Rogers—two very different men, but great in their several orders. There is a certain feeling of egotism in coming before Christian ministers and brethren, to talk about how we shall do our work. There are twenty men in this congregation this morning whom I should call upon if I were in the chair; they are eminently pastors, and they are men whom I should like to hear. I want to add my little experience, by way of supplement, to Mr. Barrett's paper. I am very sorry that Mr. Barrett said nothing about the pastor's wife in this matter. (Laughter.) In my ministry I find many a man whom I could not tackle in regard to spiritual things, and I sometimes say to my wife, "My dear, I wish you would speak to him." (Laughter.) And if I might be allowed to refer to my "co-pastor," I will say this—and I have no doubt, the honour of speaking to some pastors' wives—I am quite convinced that they must be the co-pastors in many instances if this work is to be well and successfully done. I daresay that some of you may say, "Ay, you want to put your foot in to open the door for our wives to preach." But I do not wish to do anything of the kind. I would urge you very much not to let that come to pass. (Laughter.) Well, I say that more from a selfish motive than from any belief that any very great harm will be done, or any apostolic custom infringed. There is one question which Mr. Barrett did not touch upon, and that is the question of time. I have tried in my ministry to be a pastor, and I think that at Warrington especially I was abundantly blest in that work. But, my dear brethren, the question is very much a question of time rather than of indisposition or of a feeling of diffidence. Try to think how long it would take you in a week to see half-a-dozen men and to talk to them about their spiritual life. You have first to find them at home; you have, secondly, to find them alone; and then having found them at home and alone, you have to try to introduce the matter in the wisest and the best possible way. Sometimes I have called upon a man when I have missed him from the church Sunday after Sunday. And you have a great power over your people if they know that you miss them. They used to say of me in Lancashire, "He will be coming to us this morning. We were not at church yesterday." It is a great power even over the more thoughtful of your hearers to think that they are of so much importance as to be missed. Then I found this to be a very good plan. When I could not get at a man I would write to him. I can say many things in a letter, both nice and nasty, that I could not say to a man's face. (Laughter.) I have found that the birthday book is a very great help. I

look down at the date and say, "It is So-and-So's birthday. What a good opportunity for me to write a nice, manly, tender-hearted letter to that man, who is making a great fight for goodness and for Christ in the world, and to show him that I care for that day which comes round to him with such family reminiscences and everything that is helpful and good." I have found in many and many a case that I have hit the mark right to the very heart when I have been able to write a letter to this man or to that young person, and, therefore, I would say that if you find it a question of difficulty with regard to time, and your wife cannot help you in it, you can write. I do urge upon you ministers to make your wives co-pastors a great deal more than they are. I do not think that it is altogether the work of the pastor's wife to be foremost in the Dorcas meeting. It is all very nice. Some people think that the greatest work in life is to do cloak work, and to make indescribable garments for all sorts of people. Well, I think that a woman who can talk to a man about spiritual things may be far better employed than in sitting for hours at a Dorcas meeting, or going out to take tea. Of all things in the world, don't go out to take tea, and avoid going out to supper on a Sunday night. Another thing. When we Christian ministers do go out to persons' houses, do we turn the conversation sufficiently near to those things which concern our salvation. I have sometimes heard a conversation for a whole evening about politics and all manner of things. I have gone home ashamed in my heart that I dare not speak a word for my Lord and Master, because Mr. So-and-So was there. Then one word about this systematic teaching at home. I dare say that some of you have heard about the Children's Bible Union. My wife wrote to a gentleman the other day, to advise him to let his child join a child's Bible Union. Well, he being a good sturdy Nonconformist, said that he could not allow his child to join, as the leader was a clergyman. We can understand that when we think of what some clergymen are; but I dare say that if some lady or gentleman would start a Bible Union amongst us Congregationalists, a good deal of the difficulty of teaching in the home might be removed. The principle is to select a subject and send out papers to those who subscribe a very trifling sum, and these papers direct as to where to read. At some time all assemble together for prayer over some part of the Word of God to which their attention is drawn. These are very simple suggestions; but as they come from one of the youngest ministers amongst us, it was becoming that they should be simple. I feel, for my own part, very thankful to Mr. Barrett for the tender, simple, and beautiful paper which he has read to us this morning. I think that Mr. Dale and the most eloquent preachers amongst us would envy the man who is the most faithful pastor. (Hear, hear.)

The Rev. W. H. JELLINE, of Bristol: I want, if you will permit me, just to read a word or two in relation to these papers. I do not quite see that Dr. Kennedy's paper is within the range of our discussion this morning, and I think that it should rather be relegated to the domain of practice and development that will originate largely with our committee. We may find action taken upon the suggestions of the morning. Nor do I quite understand how we are to work out the theory of Mr. Stott's paper. It is an extremely difficult thing, as I judge it, to attempt anything like family teaching of Scripture. In the constitution of family life that we have to deal with to-day, the young men and women growing older in life would not be altogether willing, I fear, to be gathered together in their homes for anything like systematic or catechetical teaching of Scripture truth. Having had a little experience, I may be permitted to suggest that it is a most valuable factor in a minister's life if he can gather the children—even the young children—occasionally for a special service, entirely their own on the week-day or the week-evening, placing himself in direct contact with the younger minds and hearts of his church and congregation. Our Sunday-school teachers, as Mr. Stott very carefully and wisely said, are laboriously striving to train the children of our families in the knowledge of God's Word; but we want to bring to the minds of our children and young people, not merely the text and the records of the Bible, but the teaching of the Bible, for which task, perhaps, we as ministers may account ourselves specially qualified; and it seems to me that our responsibility lies in the direction of bringing to the minds and hearts of our younger people the Divine lessons that underlie the Bible. The Sunday-school teachers are claiming specially the province of teaching the records of the Bible—a distinction, I think, not sufficiently remembered. The International lessons impress upon our teachers the duty of ranging in their teaching of the Bible the whole contents of the Sacred Book. It may need that we supplement those teachings by an express and specially adapted teaching of the Divine truths that lie in the Word, more especially relating to the hearts and lives of the young friends who gather round us. I want, specially, a word of reference to the cheering and soul-moving paper which Mr. Barrett

(Continued on page 1048.)

MR. G. T. CONGREVE

ON
CONSUMPTION,
AND

ALL DISEASES OF THE CHEST AND LUNGS.

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DATED JULY 7, 1880.

"CONSUMPTION."

"Of all the diseases affecting the human frame, we know of none so terrible, so insidious, so painful to friends of the sufferer as this. Little has been done by medical science except to palliate urgent symptoms, and for a time to render life more tolerable. Even as regards the palliative treatment scarcely two physicians have agreed. On one point, however, there has been an almost universal concurrence—that an established case of phthisis is not capable of cure. It might have been well said of consumption, what Dr. Armstrong said of the pestilence of olden times:

The salutary art
Was mute, and started at the dire disease
In fearful whispers, hopeless omens gave.
The patient, quivering with the nervous excitement that a stethoscopic examination produced, not unfrequently has been coolly told 'the apex of the lung is diseased,' or 'You have a cavity in one lung—there is little hope for you.'"

HOPE OF A NEW ERA.

"Hope was given of a new era in medical science when Mr. Congreve, of Coombe Lodge, Peckham, thirty years ago declared in the first edition of his pamphlet that CONSUMPTION IS CURABLE, and that by simple means. He wrote then:—

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IMITATORS.

"Since then many imitators of his practice have arisen, and scarcely a year has passed without some new remedy being launched upon the world—such as medicated baths, preparations of cod liver oil, painting with iodine, inhalations without number, phosphorus, hypophosphites, &c., &c. Homoeopathy and allopathy have struggled for ascendancy. For a time each vaunted remedy has met with advocates, and been adopted in the practice of many, but, in the end, has signally failed. And thus, with many diversities of opinion, physicians prescribe this or that as symptoms indicate, while the patient, like a ship on the ocean divested of its rudder, and without compass or anchor, is drifted hither and thither."

MR. CONGREVE'S SUCCESS.

"Amidst all this Mr. Congreve has steadily held on his way. His success has been proved in a vast number of cases, some of which had resisted all other means. Patients come specially and visit him from the most distant parts of England, and even from the North of Scotland, Ireland, and Wales. His correspondence also, is immense. His little book may be had for five stamps, posted free. It contains a tabulated form of questions for guidance of patients who are unable to come to him, and the necessity for a personal interview is thus superseded."

MEDICINE FOR THE POOR.

"We are glad to say that the poor have always met with kind consideration at Mr. Congreve's hands, although we believe his treatment to be in no case costly. We have seen grateful letters from Christian ministers implying this, and believe that in all sincerity of heart Mr. Congreve has written the following in the first chapter of his book:—

"I have sometimes thought that the amelioration of the woes of mankind is one of the noblest ends to which science can minister. Be it my lot to soothe, in some humble measure, the sufferings of my fellow-creatures, and in the testimony of an approving conscience, I shall consider myself amply repaid."

TESTIMONY OF MINISTERS.

"Ministers of all denominations have testified to benefits received by members of their churches and congregations, Mr. Spurgeon among the rest. The following is that of the editor of the *Irish Baptist Magazine*:

"The statements of this pamphlet are simply wonderful. They may be depended upon, as Mr. Congreve is a thoroughly Christian man, and an active worker and liberal supporter of one of our churches in London. To the many who suffer from pulmonary disorders in our damp climate, we respectfully urge them to read from themselves, or write to Mr. Congreve. The reading this little work will lead to the conclusion that he is a benefactor indeed."

"We have much pleasure also, from our own personal knowledge of Mr. Congreve, in speaking of him, as not only deserving the confidence of every consumptive patient; but also as an earnest Christian worker, much respected in the denomination of which he is a member, and an ardent lover and promoter of Sunday-schools."

NOTICE.—Times for Consultation at Coombe Lodge, are TUESDAY, THURSDAY, and SATURDAY MORNINGS ONLY. Patients from the country are recommended to choose one of the two former days.

Mr. Congreve has the pleasure to announce that he has secured the valuable assistance of his son-in-law, J. ALEX. BROWN, M.R.C.S., L.S.A.

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United Kingdom Alliance.

THE ANNUAL PUBLIC MEETING will be held on TUESDAY, OCTOBER 19, 1880, in the FREE TRADE HALL, MANCHESTER.

The following are expected to take part:—Sir Wilfrid Lawson, Bart., M.P., Hugh Mason, Esq., M.P., Thomas Burt, Esq., M.P., Arthur Pease, Esq., M.P., A. M. Sullivan, Esq., M.P., W. S. Cairne, Esq., M.P., John Slagg, Esq., M.P., James N. Richardson, Esq., M.P., Benjamin Whitworth, Esq., M.P., Rev. Canon Farrer, D.D., Rev. J. A. MacFadyen, M.A., Rev. Charles Garrett, and Samuel Pope, Esq., Q.C. The chair will be taken by the Right Rev. the LORD BISHOP of MANCHESTER.

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Congregational School, Lewisham.

FOR THE EDUCATION OF THE SONS OF MINISTERS. THE 138TH HALF-YEARLY MEETING of the Governors of the above Institution will be held on TUESDAY, October 26, 1880, at the MEMORIAL HALL, Farringdon-street. The chair to be taken by Rev. JOSHUA C. HARRISON, at two p.m. Ten boys to be elected.

Evangelical Continental Society.

URGENT APPEAL.

THE Society's financial year closed on the 13th of May last with a deficit of £685.

To remove this heavy burden, and to enable the Society to carry on and extend its operations, the Committee appeal for help to their friends throughout the country, and especially to such as have lately been travelling in Europe.

The remarkable condition of things in France, the general extension of religious liberty, and the growing alienation of the people from the Romish Church, make the prosecution of mission work on the Continent a matter of vast moment.

Donations and Subscriptions will be thankfully received by R. S. ASHTON, Secretary, 13, Blomfield-street, London-wall, E.C., September, 1880.

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TO CORRESPONDENTS.

*. We have received a number of letters on various subjects, with which we are quite precluded from dealing this week.

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THE**Nonconformist and Independent.**

(Combining the Patriot, Nonconformist, and English Independent.)

THURSDAY, OCTOBER 14, 1880.

THE EUROPEAN CONCERT TRIUMPHS.

So Dulcigno is to be surrendered at last—it is said. We shall fully believe it when it is fairly in the hands of the Montenegrins. The present purpose, or rather proposal, is, no doubt, to surrender it; but the SULTAN has been coldly informed by the representatives of the Powers that acts and not words are just now imperatively needed; and, under the influences which are now dominant in the counsels of the Porte, there is no reliance to be placed on the most explicit promises from day to day. As far as the true settlement of the Eastern Question is concerned, the SULTAN's insolent defiance was the best thing which could have happened, provided only that the concert of the Powers could have stood the strain of the strongly coercive measures which would then have been necessary. But there, as we have already pointed out, was the real pinch of the difficulty. France is not prepared for any actively hostile operations, and Germany and Austria are not in favour of measures which might precipitate the crash of the worn-out Empire, and bring the whole fabric of Turkish dominion in Europe to the dust. We fear that there is some secret understanding between Berlin and Vienna about the Sick Man's inheritance; that there is some price to be paid for the alliance which Austria made with Germany soon after the close of the Turkish War; and we have little doubt that it is to come out of the dismemberment of the Turkish Empire. Whether it is to come from Salonica, or even from Constantinople, is known only to a few, and those not very likely to babble their secrets. But we are not so sure that the hint let drop by Prince RUDOLPH to Lord HOUGHTON was as casual as is represented. It may be intended to drop into the mind of Europe that Austria is looking towards Salonica, and so to familiarise the Great Powers with the idea when it comes to be seriously discussed. If it meant nothing, it is a grave blot on the discretion of the future Emperor of Austria, and raises a question as to the reality of the very high political qualities which are ascribed to him. But be that as it may, Germany and Austria are not disposed to go further at present; and we have no doubt that it is some assurance of the kind conveyed to the SULTAN on condition of his submission at Dulcigno, which has brought the incident of the naval demonstration to a fortunate and successful close.

If the demonstration ends with the surrender of Dulcigno, the British Government will have earned the thanks and congratulations of Europe. We have always said that the world would be astonished at the vigour and straightforwardness of Mr. GLADSTONE's foreign policy in a righteous

cause like this. The Germans are rubbing their eyes in amazement at the rapidity and daring of the suggestions of the British Government. England has taken the lead of Europe, and has crowned her leadership with a great success. The firmness and vigour of the English Cabinet has carried through triumphantly the naval demonstration; and Sir BEAUCHAMP SEYMOUR has earned the thanks of the country for the way in which he has presided over the Council of the Admirals of the Allied Powers. At the same time, let us understand that we are but at the beginning of the end. On one point the SULTAN was quite right—the Dulcigno Question is but the advance guard of the questions which he will have to settle before he has done with United Europe. He evidently thought that he might as well make a stand at first as at last; and so he set his back against the wall and defied Europe to do her worst. His Note was about the most insolent diplomatic production of our generation. The treaty which he refused to execute was a treaty made by his friends to save his Empire from destruction. He was formally a party to it, and he accepted joyfully the relief from immediate pressure which it gave. When the time for the fulfilment came, he found, like other bankrupts, that it was not convenient, and all the storm and stress of the last few weeks have had simply in view the compelling him to keep his plighted word. His Note might have been an answer to some wholly new and intolerable demand upon him, instead of to an appeal to him to fulfil the conditions which saved his Empire. That despatch, as he has found, was a huge diplomatic mistake; it united all Europe more closely than ever against him, and made even the most "reserved" Powers resolve that he must be brought somehow to submit. It caused, as we hear from Constantinople, deep dissatisfaction in the metropolis, and reports that he is mad—and that is always a fatal report about a SULTAN—are flying about in a very ominous way.

Simultaneously with the Note there comes the news that the Chief of the Eunuchs had been decorated with the highest order of merit which the SULTAN has to bestow. It is said that the Chief Eunuch is now supreme at the Palace, and is the real Minister of the Ottoman Porte. The tone of the Note was quite in harmony with the intelligence. It was such as a petted slave might have written. The eunuch, no doubt, has gained his present influence by the grossest flattery. It was said the other day in Constantinople that the SULTAN was convinced that all the Kings of Europe reigned by his sufferance. This is precisely the view of the matter that an ignorant slave would be likely to take, and with which he would be likely to indoctrinate his master. Some notion of the sort, no doubt, gave the SULTAN the courage to write the Note; but he has found that the logic of facts is very sternly against him; and let us hope that he has discovered, too, that the eunuchs of a harem are very bad advisers of the head of an Empire. There have been eunuchs who have rendered splendid service to their masters in the Cabinet and in the field. It was a eunuch who fought with brilliant success for the last wrecks of the Byzantine Empire in Italy. But there is no chance of the Chief Eunuch of ABDUL HAMID turning out to be a man of genius. His influence has been unmitigatedly baneful, and he has been doing his best to bring the Empire swiftly to the dust.

It will be strange if the Empire which has been dying of the harem for generations, should be brought to ruin at last by the counsels of a eunuch. But that is just what is on the cards. We have no means of knowing how far the influence of HAFIZ BEHRAN AGA has been shaken by the concession which has been wrung from the SULTAN; but we are not likely to be far wrong in assuming that the sinister influence will soon be at work again on a man so weak and vain as ABDUL HAMID; and the old attitude is sure to be repeated about Greece, about Armenia, and about everything that Europe enjoins the SULTAN to do. The crisis is staved off for the moment. The English Government is wise, no doubt, in being contented with a present success. Sufficient for the day is the evil thereof—and the good. They have held the European Concert together against the most confident prophecies of failure until it had accomplished that which it formally undertook, and no doubt it was wise for the moment not to try to strain it further. But the possibility of united action has been established, and when a new crisis arises the effort will be repeated; in time, it will grow into a habit, and it will then be difficult for any single nation, without the tacit consent of the rest, to plunge into war. Our Government has done well, and now it is wise enough to let well alone. The SULTAN will soon offer occasion for fresh pressure, and England must do her duty and fulfil her mission in the East, even if England, Italy, and Russia have to go on alone. Meanwhile, the immediate crisis is over, if the Porte is in earnest, and as

revenues will be seized in the event of a fresh defiance, it is probable that it is; and Ministers may go home with a good conscience and a happy sense that they have succeeded by open and manly diplomacy, where Lord BEACONSFIELD, with all his cunning arts, miserably failed.

THE STATE OF IRELAND.

AMONGST the exaggerations charged against Mr. GLADSTONE by fanatical Tories none is more frequently quoted than his assertion that Ireland was "within a measurable distance of civil war." Unfortunately, circumstances are happening which go far to prove that this, like almost every phrase employed even in the most rhetorical passages of Mr. GLADSTONE's oratory, is simply a more than usually forcible statement of actual fact. The conference held last Thursday by a large number of Irish landlords, and the statements made by the deputation they sent to wait upon the LORD-LIEUTENANT, cannot be otherwise interpreted than as an express acknowledgment of a state of civil war, which smoulders instead of breaking out into actual flame, only because of the overwhelming physical force at the disposal of one of the factions. The conference was, indeed, private; but it appears to have been quite consistent with the objects of this privacy to allow fairly copious reports to appear of the general statements that were made. Rarely in the history of civilised government, and, perhaps, never before in the experiences of a settled and generally prosperous State, has such a condition of things existed as that described by these landlords.

Everywhere in the districts from which they came, a double terrorism is said to be exercised, both over landlords and over well-disposed tenants. Landlords and magistrates, it was stated, are deterred by fear for their lives from the exercise of their judicial and other public duties. Honest tenants willing to pay their rents are afraid to see their landlords or agents for the purpose. They dare not even take receipts, lest such documents should be evidence against them in the tribunals of the Land League. The organised opposition to the service of processes has risen to such a pitch that in one instance the escort of one hundred and fifty police could only enable the agent to serve three out of fifty notices. Tenants attacked in their houses are said to be afraid to defend themselves. They have no confidence, it is stated, in trial by jury, which would be sure to result in their conviction, should they wound their assailants, but would be equally certain to acquit their enemies, should these be put upon their trial. As an instance of the tone of feeling prevalent amongst a certain class of the population, it was stated that, after the murder of Mr. BOYD, one of the gentlemen engaged in making inquiries about the case from some persons in the town, deplored the cruelty of the assassins who had taken away the life of an innocent young man; but the reply he received was, that "when you hunt rats you must kill the young and the old together." The feeling of danger which actuated the landlords in calling this conference seems to have been aggravated rather than relieved by their mutual consultations. An idea had been entertained of calling similar meetings in several counties to influence the Government; but the situation was judged to be too grave for such dilatory methods. A deputation was appointed to wait upon the LORD-LIEUTENANT on the same day. The VICEROY, of course, readily received them, but as he had the advantage of the presence of the CHIEF SECRETARY for IRELAND, the latter naturally had to bear the brunt of the strong representations and even expostulations that were uttered. The deputation declared that in future a regard for the safety of their lives would compel them to keep away from all public Boards and from the discharge of any public duties. Mr. FORSTER asked them if they had any suggestions to offer, but the deputation did not regard this as their business. They insisted that "the Government, who were responsible, should take measures to restore tranquility and protection of life."

We have no wish to underrate the seriousness of the social difficulty pressed upon our attention in so startling a manner. But before critics blame the Government for not immediately resorting to measures of violence, they should bear in mind that the statements thus reported are both general and indefinite. No localities are mentioned, and, naturally, no names are given. One or two murders like those of Mr. BOYD and Lord MOUNTMORRES may easily excite a wide-spread uneasiness too prone to exaggerate every passionate word or muttered threat. But we are not disposed to acknowledge that two murders are a sufficient reason for suspending the national constitution in the district where they unfortunately occurred. That the law must be maintained by the whole force of the

nation no one for a moment disputes; and the Government have shown their sense of this duty by proclaiming certain counties as standing in need of an increase in the police. But what these landlords and their friends seem to desire is, not the maintenance of the law in its entirety, but rather a suspension of a part in order that the rest may be secured. Now, we do not doubt that the sacrifice of some elements in the constitution for the preservation of the remainder may at times be necessary. The madness of irresponsible agitators in Ireland may bring about such a crisis now; and as Mr. FORSTER assured the deputation, if the Government see evidence of such a necessity, they will not hesitate as to their duty. All we say is, that it would be entirely premature to come to such a conclusion from the vague and anonymous reports of statements made at the landlords' conference. When these gentlemen required that the Government should "take measures to restore tranquility," we wonder if it occurred to them that the Government had already vainly attempted to do so, and had been defeated by themselves or their representatives in the House of Lords. The Irish Disturbance Bill was intended precisely to meet the growing irritation which the landlords declare now to be dangerous. But, then, that Bill was based on the assumption that there is a good deal to be said on both sides, and that the suspension of hostilities should not be on one side alone. The only notion of restored tranquillity which these landlords seem to entertain, is that of fettered prisoners or of silent corpses. But amidst all the sympathy with which they will no doubt meet, as the victims of inherited difficulties, it will be well if public opinion in England should impress upon them the reflection that their tenants, equally with themselves, are the victims of hereditary wrongs, and that no legislative remedy is likely to bring future peace which does not consider and do justice to both sides of the question at issue. Candid readers of Mr. TUKE's pamphlet, and other impartial testimonies as to the land system in Ireland, cannot profess much astonishment that process-serving should be a difficult operation. When for generations past the rule has been that the tenant should find both the capital and the labour needed to make the land workable, the custom of increasing the rents charged as fast as improvements are made, must at length overpass the bounds of human patience; and that such has been the rule, whatever exceptions may be alleged, is proved beyond contradiction. The letter to the *Times*, in which Lord ORANMORE, on Friday, "absolutely denied" that this was so, was succeeded in the same column by another letter, in which Mr. BAGWELL, of Clonmell, though taking the same side of the general question, acknowledged it to be "true that many, perhaps most, improvements, such as they are, have been made by tenants," and begs Englishmen to "remember that the best-disposed Irish landlord can seldom act on the English system." We earnestly trust that this last request may be complied with. For the inevitable corollary is a refusal to measure the obligations of tenants in Ireland by the obligations of tenants in England. The law must be maintained so long as it is law. But when laws produce a condition of chronic civil war, it is high time they were reformed.

GUY'S HOSPITAL.

THE Governors of Guy's Hospital feel their dignity wounded by a letter addressed to them by two of the medical staff acting on behalf of their brethren. The doctors apparently are not disposed to make a humble apology, and in consequence the public are threatened with the suspension of one of the most useful and necessary agencies at work in the metropolis. It is only another illustration of the danger of giving absolute power where there is not even responsibility to public opinion. The extraordinary proposal to set up a memorial of old Temple Bar is one case of the kind; here is another that is still more flagrant. The most surprising thing of the whole is the singular levity with which some journals seem to treat a procedure which would involve not only the loss of a much-needed home for suffering, but the breaking up of a great school, to which the country is indebted for numbers of its efficient medical men. "If," says one of our contemporaries who has taken up the quarrel against the doctors with characteristic fervour, "they (that is, the governors) can see any possible plan by which the quarrel can be appeased, short of doing violence to their own sense of justice and right, they should adopt it; but if they cannot—and we can see no such plan unless they anticipate the time when the hospital must be rebuilt, and can close it for that purpose, until passion dies away—they must go forward, accepting any consequences with calmness and resignation." Now if those consequences came

upon themselves in any way, we could understand the coolness with which this advice is given. But the distinguished gentlemen who were summoned from all parts of the country to sustain the Treasurer of Guy's in his resistance to the independent doctors who ventured to think that they understand the treatment of patients better than Mr. LUSHINGTON himself, or the matron whom he has appointed, will not feel any of the disastrous effects resulting from their decision. It is on the unfortunate patients who need the remedial agencies which are thus to be suspended, or the students who are to be deprived of the instruction which is to fit them for the work of life, that the consequences which Lord CRANBROOK, Lord COLERIDGE, Sir THOMAS DYKE ACLAND, and the other eminent supporters of the treasurer, are invited to meet with calmness and resignation. We cannot take so pleasant and comfortable a view of the situation. We hold that it is the duty of the governors to find a *modus vivendi*, and if they confess their inability they have simply made out a conclusive case in favour not only of a change in the *personnel*, but of a radical alteration in the system of administration. As our opinions on vivisection do not colour our judgment of the character of the medical profession, we hope we can do some measure of justice to a body of men who are not more distinguished for their eminent abilities than for the humanity of their temper, as shown in their readiness to give their priceless services for the relief of the poor and suffering. If the quarrel of the treasurer of Guy's had been with one or two men, even though of character so high as that of Dr. HABERSHON and Mr. COOPER FORSTER, we should have felt that the differences might be due to some idiosyncrasy. But these two gentlemen have the sympathy of all the staff, and the staff are understood to have behind them the support of the profession. In such an antagonism there is a *prima facie* case in favour of the doctors. So far from adopting the view of our contemporary, that "it is impossible to question that the governors are in the right," we should be much more inclined to say "it is impossible to believe that the doctors are in the wrong." But we will not commit ourselves to so indiscriminating a statement. The doctors have been exasperated by treatment which was humiliating to men of their professional eminence, and showed so slight a sense of the value of their years of labour; and under the influence of strong feeling they may have spoken or acted unwisely. What we contend is that if the governors have placed themselves in such a position that they cannot find medical men to carry on the work of the institution, they have demonstrated, at least, their own incapacity for the office they fill, and furnish, to say the least, good reason for doubting the soundness of the system which has brought about so unhappy a collapse.

This, we believe, is the conclusion which will be reached by nine-tenths of unprejudiced men on the first view of this unhappy difference. We do not think that their judgment will be materially altered when they come to examine the details more closely. It would seem that "society" is against the doctors—for it is not to be supposed that the lords and gentlemen who have pronounced against them can be in the wrong. They have, it is well understood, to face the opposition of a section of the Church, whose efforts to gain a footing in our hospitals are becoming notorious; and, as in the case of the Convalescent Home, to which Dr. GLOVER has so properly directed the attention of the administrators of the Sunday Hospital Fund, leading in some cases to positive intolerance. But there are numbers who will not be overawed even by the authority of "society," and who will feel that the inability of the doctors to accommodate themselves to the fancies of Anglican Sisterhoods is a point in their favour. Happily for the doctors, also, the complaints against them were first set before the world by Miss LONSDALE, and the tone of her attack was itself sufficient to discredit the cause of which she was so indiscreet an advocate. No one who has read "Sister DORA," can be surprised that the doctors have come under her censure, or that there should be serious differences between them and those to whom the "Sister" was the model of a nurse. The English people, however, are not prepared to subordinate men of high intellectual power, large and varied experiences, and true benevolence, to the whims of any "school of thought," which desires to carry out a pet scheme of its own. But apart from the suspicion of Ritualist proclivities, there is abundant reason for distrusting the action of the governors. An irresponsible body, with a treasurer at its head who is almost an autocrat, is not likely to secure public confidence—least of all, when it sets questions of its own dignity above the usefulness of the institution. To the world the first consideration is that the hospital must be maintained in efficiency, and if the present management cannot secure that primary object, it must give place to something

more efficient. The hospital cannot go on without doctors, and doctors of the highest standing; and if the present treasurer and governors cannot obtain such service, it is not the hospital that ought to be closed, but the governors who must make way for better men. This is a question of the *salus republica*, which must be the *suprema lex*. We do not say the doctors are without fault. They have used strong words; but we have no doubt that these would be retracted or modified if their proper position was assured to them. Indeed, any imputation on the good faith of the governors should be withdrawn at once. With the doctors, however, it is not a mere piece of *amour propre*, but a feeling of what is necessary to the proper discharge of their professional duties. If we do not enter into an examination of the different points in the controversy that has been raging since Miss BURT and her rules came in to disturb the peace of Guy's, it is because we do not think it necessary to try and apportion the exact amount of blame which attaches to either party when the broad issue is so plain. The doctors cannot allow themselves to be controlled in professional matters, either by nurses or governors. There is nothing unreasonable in this; and the working of the new method, as brought out in a recent trial, has not been so satisfactory as to encourage its continuance.

In short, the public have a right to insist that a basis of agreement shall be found, or a thorough reform effected in the administration. This, indeed, is the point to which this controversy leads. Beyond all the personal differences lies the question as to the system, and, sooner or later, this must be dealt with. At present, the treasurer seems to enjoy almost absolute power, and we are so disposed to acquiesce in what is, so long as it works well, that the position of the irresponsible governors and their treasurer would not have been called in question if their power had not been pushed to an undue extent. Unless they wish to force on the subject of reform they will do well to agree with their adversaries quickly. Certain it is they have little idea of the outcry that would be raised if Guy's was even temporarily closed because the governors could not find doctors to work with them.

Having no character to lose, the Porte is careless of the appearance of consistency. It must have been with a gleam of humour relaxing his countenance that the SULTAN's Minister of Foreign Affairs—possibly the SULTAN himself—indited the Note to the European Ambassadors which promises to surrender Dulcigno. It runs as follows:—"The Sublime Porte, desirous of giving a fresh proof of its loyalty and goodwill, declares that it will immediately give categorical instructions to the local authorities of Dulcigno for the cession of that locality to the Montenegro authorities by pacific means. A convention will be drawn up to settle the conditions of that cession. The Ottoman Government, who only make this sacrifice in view of avoiding the naval demonstration, hopes that the said measure will be entirely given up." Nothing is here said of the objections of the Albanians, which have figured so largely in former despatches; nothing of treaty obligations. But the Porte frankly confesses—to the utter discomfiture of our Turkophile press—that this "sacrifice" is made, not of its freewill and pleasure, but "in view of avoiding the naval demonstration." The prospect of the allied fleet appearing in Smyrna Bay and sequestering the Customs revenue brings the SULTAN suddenly to his knees. "Deeds, not words," was in effect said to have been the reply of the Ambassadors at Constantinople on the reception of the Note. The Porte has promised; will it perform? Orders have, indeed, been given to hand over Dulcigno to the Montenegrins, but it is ominously added, "Some resistance from the Albanians to the transfer is expected."

It would seem that our Government do not anticipate any insuperable difficulty, for Mr. GLADSTONE, Lord GRANVILLE, Lord HARTINGTON, and Mr. BRIGHT, who were in town, have been able to return to the country. Is this to be taken as a sign that there will be no more Eastern crises for the present? It is probable that there will be no naval demonstration to compel the Porte to cede to Greece the territory in Thessaly and Epirus marked off by the late Conference at Berlin, though we have no information that the Hellenic Government will draw back after going to the great expense of placing their army on a war footing. Amid the many conflicting rumours as to the varying attitude of the six Powers, we have a positive statement from the Paris correspondent of the *Standard* that M. CONSTANS, the Minister of the Interior, had informed him that the participation of France in the concert was limited to the case of Dulcigno, and that when the transfer had been completed the French squadron now in the Adriatic would be recalled. This decision of the French Cabinet puts an end, for the present at least, to combined action against Turkey.

Except from South Africa, the news from countries where war is proceeding or imminent is, on the whole, favourable. There is reason to hope that the protracted and savage struggle between Chili and Peru is drawing to a close, both belligerents having accepted the mediation of the United States. The alarmist reports relative to Russia and China are also unfounded, and negotiations for the settlement of the Kuldja difficulty will shortly be resumed. In Afghanistan the position of the new AMEER has been strengthened by the submission of MAHOMMED JAN, the leader of the malcontent chiefs. On the other hand, AYOUB KHAN is once more in possession of Herat, and his threat of advancing again as soon as possible upon Candahar, has induced the Indian Government to decide upon holding that city with a powerful garrison till next February, which has revived the clamour at home and in India for its annexation. No decisive step has been taken for suppressing the Basuto rebellion, the area of which is extending. It is not pleasant to read that Sir BARTLE FREERE, who may be indirectly responsible for this imbroglio at the Cape, as he is for the Zulu war, is at the present moment a guest of the Court at Balmoral, where he seems to have been received with special distinction.

In less than a month the Presidential Election in the United States will be decided. As the chances of the Democratic party have not been so promising during their many years' exclusion from power, the entire Union is in a state of excitement on the subject. The contest will be a close one. The Democrats hope to carry "the solid South," and if they could secure several of the doubtful Northern States, their success would be probable. According to American accounts the issue would mainly depend upon the elections for Ohio and Indiana; the Republicans already having secured, though by a small majority, the vote for Maine. On Tuesday, the State nominations took place in Indiana, where the excitement for a week past has been so great as to have led to serious riots, and the Republicans triumphed by a small majority. In Ohio, also, the same party have elected the State ticket. By the help of General GRANT, who has the object of a monster demonstration, the Republicans also hope to secure New York. The leading newspapers of that city consider these elections as the precursors of a Republican triumph in November, and predict that Mr. GARFIELD, and not General HANCOCK, will succeed to the Presidential Chair.

Several important facts have become known in reference to the Irish crisis. It has been proclaimed officially that two counties, Galway and Mayo, being in a state of disturbance, require an additional police force. Although it is stated that no additional troops are needed from England, some of the Dublin papers repeat that large military preparations are being made in view of expected disturbances in the West, especially at Tuam, Headford, and Balla, where the troops are to be reinforced. Although the Archbishop of CASHEL sides with the Land League, the Archbishop of Dublin, Dr. McCABE, who is the Roman Catholic Primate of Ireland, has issued a pastoral condemning their agitation as incendiary, and as aiming at unjust objects, though he fully recognises the urgent need of a stringent reform of the Land Laws. For this utterance the Archbishop has been vigorously attacked by Mr. DILLON, M.P., and Mr. SULLIVAN, M.P., who protested that the speakers at their meetings had not incited to murder. Altogether there is, just now, some mystery relative to the League, which is, it is said, to be reorganised on a new basis, shooting at landlords and mutilating cattle being expressly discountenanced. The absence of Mr. PARNELL from the Roscommon meeting on Sunday, and his non-appearance at the Land League meeting in Dublin, have given rise to the report that he is somewhat appalled by the storm he has raised, and is studying how it may best be allayed. Perhaps he has discovered that it is much easier to play with fire than to subdue a conflagration.

MR. M'MINNIES, M.P., ON NONCONFORMITY.

THE hon. member for Warrington, who presided at the fourth and last of Mr. Dale's lectures on "The Rise of Evangelical Nonconformity," at Liverpool, in opening the proceedings, said that since the last lecture by Mr. Dale on early Nonconformity, there had been some remarkable utterances by clergymen of the Established Church in reference to modern Nonconformity. (Hear, hear.) Perhaps one of the most remarkable of those utterances was by the Bishop of Liverpool—(applause)—but, on the whole, he did not think there was anything to complain of in Bishop Ryle's address. He was good enough to say that "English Protestant Dissent was a great fact, and it was needless to deny its existence." (Laughter.) Perhaps the inference from the great fact was not necessary to explain. Bishop Ryle went on to say, "I shall never hesitate to declare my conviction that in thousands of parishes Dissenters have done an immense amount of spiritual good. (Applause.) They have supplied the Church's lack of service." They have brought to Christ myriads who were perishing in ignorance and sin. They had taught the elements of Christianity to multitudes who would otherwise have died without God and without hope. These are facts

which it is impossible to deny." But while they recognised the kindness of Bishop Ryle in his remarks about Dissenters, it was to be regretted that those marks of courtesy were not universal amongst clergymen of the Church of England. On the very day and in the very town where those remarks of Bishop Ryle were made, a meeting of clergymen and laymen connected with the Church was held under the congenial presidency of Archdeacon Denison, where something very different was uttered. That meeting was held to denounce the Burials Act, and the burden of the speeches seemed to have been "come curse me Selborne, and defy me Osborne Morgan." (Loud laughter.) There had been a good deal of that kind of thing since, but during the last day or two they had seen in the newspapers that certain clergymen of the Church of England were determined to resist, as far as they could, the operation of the Burials Act. Those clergymen might have the law upon their side, but certainly they were acting against the spirit of the Act, and he had no doubt that if there was some oversight—and the clergymen had the law on their side, for that Act was intended to open the burial-grounds of the nation to the people of the nation—if it had failed in its object they might depend upon it it would be amended. (Applause.) At the meeting to which he had referred a certain Dr. King counselled those present to "give Dissenters the cold shoulder in the graveyard"—(laughter)—for in nine cases out of ten such people had no notions of decency. (Renewed laughter.) As far as possible Dissenters should be put in one corner of the churchyard. They should, indeed, have a special sexton, for such burials were little else than heathen." (Loud laughter.) Another clergyman following Dr. King seemed to have counselled something that the chairman himself could not tolerate, for he refused to put the motion on the ground that it would lead to physical force. (Laughter.) The reporters had not told them precisely what the resolution was, but from the fact that the chairman thought it would lead to physical force, he (Mr. M'Minnies) supposed that if the recommendation had been carried out they would have seen some stalwart Baptist minister contending with some stalwart members of the Episcopal Church Militant in their shirt-sleeves at the gates of the burial-ground. (Laughter.) The chairman alluded to the statement of Bishop Ryle that a distinction should be drawn between Dissenters and Dissenters, and went on to say that we heard sadly too much nowadays about putting down Dissent and converting perishing Dissenters. What would Churchmen think if Nonconformists were to have Congresses, and make speeches, and preach constantly on the idea that they should convert Episcopalians and bring them into the fold of Nonconformity? But that would not be one whit more impertinent than for the ministers and laymen of the Episcopal Church to be constantly meeting and talking about bringing Dissenters into the fold of that Church. Why should Dissenters join the Episcopal Church? They were quite satisfied where they were. (Applause.) Their ministers for the most part were as well educated, as earnest, and as useful as the ministers of the Establishment. The Dean of Westminster thought that one of the best ways of reconciling Dissenters was to allow their ministers to preach in the churches of the Establishment, but he (the chairman) never met a minister who desired to preach in the churches of the Establishment. (Hear, hear.) The only churches which they had any right to were, for the most part, very cold and comfortable places; and if the Dissenters, who had far more commodious and comfortable churches of their own, wanted more churches they would build them. (Laughter and applause.) There was considerable misapprehension as to why they dissented from the Established Church. They believed that church government and episcopal denomination were unscriptural, and some of them objected to the Thirty-nine Articles, on the ground of their Calvinistic tendency; but more of them objected to all creeds and articles of faith because they interfered more or less with that great principle which they strenuously contended for—the right of private judgment in matters of religion. (Applause.) The liturgy of the Episcopal denomination contained doctrines of baptismal regeneration and the power of priests to forgive sins. They objected entirely to those doctrines, and would object if the Episcopal Church were disendowed to-morrow. (Applause.) There were many things in the offices of baptism, confirmation, and ordination to which they objected, and would object under any circumstances whatever. He would, however, do Bishop Ryle the justice to say that he said it was utterly impossible for Independents, Baptists, and Methodists to amalgamate with the Episcopal denomination. The Bishop of Liverpool was a wise man in using the words he did, and dissuading the members of the Episcopal Church from wasting their time in endeavouring to bring about any such amalgamation. (Applause.)

At the close of Mr. Dale's lecture, a vote of thanks to him, moved by the Rev. E. H. Roberts, seconded by the Rev. J. H. Gwyther, was carried with acclamation.

Mr. R. W. DALE, M.A., in reply, referred to the existing relations between the Nonconformists and the Established Church. The only issue raised, that had been publicly raised, was the issue relating to religious equality. He was anxious to see the other issues raised. (Hear, hear.) Nonconformity did not begin with the struggle for human rights. Their fathers, when they endured fine, imprisonment, exile, and death, were not vindicating the principles of religious equality; or, at least, it was not their intention to advocate those principles. Their concern was to embody in their church life the great ideas which they had learned from the teaching of the New Testament. They wanted their churches to be a true representation of the genius and temper of the Christian faith. They did not care for freedom for its own sake; they wanted freedom in order that they might do the will of God. (Applause.) His strong conviction was that Nonconformity had sustained serious harm by the extent to which, in recent times, Nonconformists of all descriptions had forgotten the spiritual principles which underlaid their ecclesiastical polity. (Applause.) Presbyterians did not agree with Presbyterianism as their fathers did; Congregationalists did not agree with Congregationalism as their fathers did; and Methodists did not agree with Methodism as their fathers did; and he believed that was a serious calamity. Those great communities had received in trust from God great principles which were not theirs to conceal or to proclaim as they chose. They were principles which belonged to the whole of the Church of Christ, and every separate community was bound to make known all the truth that God had entrusted to it. (Applause.) They were sometimes told that this indifference to questions of ecclesiastical polity was the result of the broader and wiser charity of the times; but he did not believe it. For the very existence of charity men must hold their opinions

strongly. He supposed that the general decline of what might be called zeal for the characteristic ecclesiastical principles of their Nonconformist churches dated back about fifty or sixty years, and it was just when they were ceasing to care about that ideal conception of the Church for which their fathers suffered so much that that school arose which had an ideal of the Church, although, as they believed, that ideal was a false one.

On the motion of Mr. T. SNARE, seconded by the Rev. J. OSMORE DAVIS, a vote of thanks was passed to the Rev. S. Pearson, M.A., for his services in connection with bringing Mr. Dale to Liverpool, and a vote of thanks was also passed to the chairman, after which the meeting terminated.

NOTES FROM TASMANIA.

[FROM OUR OWN CORRESPONDENT.]

HOBART TOWN, August 18th, 1880.

THE common saying, "It never rains but it pours," is receiving an illustration just now in Tasmania, not so much in the heavy downpour of the tropical latitudes, as in the constant succession of showers. For many years past our winters have been unusually dry and pleasant, favourable to agricultural pursuits, and followed with satisfactory results. A change has come over us this year. The months from May onwards, have apparently resembled, in respect to the weather, the corresponding months of last year on your side the globe, only with this important difference—you had the wet in the summer and autumn, when you could have done without it, and we have got it in the winter when the ground most needs it. The mining interest is, probably, most hindered by it. It is gratifying, however, to know that this is in a prosperous state. Notwithstanding many discouraging failures, some of the companies are getting large returns, both of gold and tin. Much more would be done but for the almost inaccessible parts of the Western side of the island, where both minerals are thought to exist in great abundance. The Government has its hands too full in providing roads and bridges in the more populated and longer settled districts, to attempt much for the out-of-the-way places. But by-and-bye, I have no doubt, something will be done to meet the most urgent needs. The export of gold during the first seven months of the years 1878 and 1880 respectively, crept up from £15,436 to £131,005, and of tin from £53,953 to £193,424.

A telegram has just reached Tasmania to inform us we are not to anticipate the arrival of our new Governor for some time yet. He is to be sent to the Cape until Sir Hercules Robinson, now Governor of New Zealand, but who is appointed successor to Sir Bartle Frere, shall reach his destination. He is anxious to visit England first, after a long absence. Hence Sir G. Strahan is to fill his post *pro tem.*, and Sir H. Lefroy is to supersede our Chief Justice as administrator of the Government until our fully fledged Governor shall appear.

Our Parliament was opened last week by Sir F. Smith. It is not expected to be of long continuance, and if some of the members of the respective Houses will but put aside their jealousies, and lay a restraint upon their tongues, they may do much to promote the general interests of the colonists. The Treasurer last evening made his financial statement, which seems to have been received with general satisfaction. The results of the new system of direct taxation have not yet been fully developed, but the Treasurer expresses his unshaken confidence that his anticipations will be fully realised. As it is contemplated to carry out a scheme of public works for the general improvement of the colony, it will be necessary to come into the money market to borrow about half a million or so, and more if it should be determined to purchase the main line railway. This will have to be done ultimately. The difficulty is to fix on the right time. Notwithstanding all the outlay, and the constant repairs, the line is not what it ought to be; but many of the country districts are calling out for branch lines as feeders to it, but which can only be given when the line becomes the colony's own.

The death of the Rev. R. E. Dear has left a gap the Congregational Mission does not find it easy to fill up. It is proposed not to carry on the itinerant labours of Mr. Dear, involving a large expenditure of time and strength, but to concentrate the efforts of their agents, and so to consolidate their work. To do this, however, they need at once two additional ministers for the Home or Southern districts, but it is not easy to find them. Mr. Dear's office as Secretary to the Bible Society will probably be filled by the Rev. W. C. Robinson, the person most fitted for it here that I know.

The Rev. J. W. Simmons has been delivering some Sunday afternoon lectures specially designed for persons who do not ordinarily go to places of worship. The lectures are not of a theological character. They have evidently been prepared with great care, and are filled with matter so interesting and instructive to the many; while they are all made to bear upon the religious spirit and future destiny of man.

The Rev. G. Clarke is delivering a course of lectures of a Hebrew character. He has taken the Epistle to the Hebrews for a series of Sunday evening expository discourses.

The Presbyterians have succeeded in reopening St. Andrew's Church, the oldest but the best of their buildings in Tasmania. It was last occupied by the Rev. J. Storie, who could not agree with his brethren. They were having frequent recourse to law; but Mr. Storie, having been trained as a lawyer, generally came off the victor. As his proceedings were considered not only hurtful to Presbyterianism but reproachful to Christianity, the colony gladly got quit of him by allowing him a pension of £300 a year. Since he left, about two years ago, the church has been closed until about six weeks back. Efforts are to be made to obtain a suitable minister. May they prove more successful than the last.

Queen's College Calendar, 1880-1. (Macmillan and Co.) The official calendar, just issued, of the institution in Harley-street, indicates that the numbers in attendance at all branches of instruction in school and college, was in Easter Term, 1880, compounders 155, non-compounders 140, school 109; total 404. The course of instruction in higher branches for students above the age of those usually attending girls' schools has become practically self-supporting; the attendance has increased from 166 to 216. The volume contains all the requisite information as to arrangement of subjects; scholarships, and nominations; subjects of examination for the associateship, and for certificates in special subjects; examination papers; and lists of those who have obtained distinctions.

(Continued from page 1043.)
read. It seems to me that we may recognise a duty, perhaps insufficiently regarded by us. Mr. Barrett affirmed that we have no after-meetings. I am prepared to think that that is a melancholy confession. We cannot adapt to our Congregationalism the methods of the Methodists; but I think that if we could break in upon our accustomed and settled ministry by sometimes having an after-meeting, we should find that that arrangement would be especially welcome to very many of our congregation; and we might follow an impressive sermon by direct dealing with individual souls. When I have occasionally ventured upon such a device, I have found that a few have thankfully paused, remaining after the congregation has gone from the chapel. They will not venture to follow me into the vestry. To these not I only, but members of my church specially earnest in this work of dealing with souls, can go, talking for a few moments on the things that make for their eternal peace. You will find that you will, by that means, reach not a few of the congregation who have been impressed under a sermon, perhaps prepared specially with that end in view. They would gladly pause behind for you to go and speak to them in the pew. There are methods of conducting this after meeting which you can follow by watching the methods adopted by such men as the Rev. A. Aitken, whose after-meetings have been full of the most stirring suggestiveness as to the way of dealing with individual souls. I am sure that we, as Congregationalists, ought to remember that the Church of England, with her stereotyped methods, have found spiritual results flowing from these things, borrowing the way from the Methodists, as I know they have done. But they have brought a fresh life into the Church. I have heard—though I hope that it is not true—that we with our care not to adopt anything like sensationalism, are allowing the fervour of our spiritual life a little to fall into neglect. I hope that it is not so, but I think that we may have to borrow some methods from those who are working on these lines of express and emphatic pleading with the hearts and souls of their hearers after their sermons. If we adopt that method we may find that we can win upon the lost territory, and find that we are keeping the company of men who are blest of God in this special line of service. A word with reference to Sunday-school teachers. The young people of our elder Sunday-school classes are in the hands of our Sunday-school teachers, and I regard it as a most vital and valuable thing if the teachers are in close and living sympathy with the pastor, and know how to bring any persons in their classes, who have been impressed with sacred truth, into contact with the minister, bringing inquirers in their classes—bringing them themselves, and thus helping the scholar to conquer the diffidence and reluctance to come into personal contact with the minister. I have found this arrangement very helpful—that every week I am in the vestry before and after the service generally, so that there is not a single individual wishing to come into contact with me as a pastor who does not know where and when to find me. I am afraid that the monthly arrangement, which allows the wide interval of a whole month to pass between the meetings for inquirers, allows opportunity to go by default, and the desire to find no occasion for gratification.

The Rev. WILLIAM ROBERTS, of Holloway: Looking at the terms of the paper of Mr. Stott I find great emphasis laid upon the idea of teaching. I want just to add as a supplement that I do not think that the whole question is covered by teaching directed against the sceptical tendencies current in the age. And, personally, I do not believe that you will fortify young persons against scepticism, which belongs to a later time of life, by telling them the answers to the scepticism which prevails while they are young. You are very likely to convey the idea of scepticism before they would get it, and the answers which you give them will probably be old-fashioned and obsolete when they come to manhood and hear new forms of scepticism. The point which I want to suggest is the place which teaching has in the economy of Christ. In the very first parable which He spoke, and which was, therefore, likely to be a representative parable in more respects than one, He makes the sower to be a teacher. The seed is the Word of God. He makes the agency of bringing the world into the kingdom of heaven the action of a teacher. There is a charming parable in the Gospel of Mark in relation to this subject. The kingdom of heaven is like a seed which a man sowed in his ground, and it grew up he knew not how. The teaching of children in Divine things brings that parable into view more than any other that I know. We must thoroughly believe that the seed will grow we know not how, that, in point of fact, immediate prompted conversions are not desirable. There may be a suppression of the religious emotion and feeling for a certain period in youth, although the impression is not dead. When the phase of temptation and struggle has passed away, these impressions will come back, and show that they were vital forces in him; and the germ put into his mind when he was quite a child, though lying dormant for a time, still lives,

because it is the Word of God; and presently, when he comes to himself like the prodigal, then this seed will bring forth fruit thirty, sixty, or one hundredfold. And you remember that our Lord's last commission takes up the very same idea which His first parable propounds. He tells His disciples to "go into all the world, and to make disciples of all nations, teaching and baptizing them in the name of the Father, and the Son, and the Holy Ghost, teaching them whatsoever I have commanded you. And lo! I am with you always, unto the end of the world." These points are evident. Christ is establishing His kingdom. You are to make disciples. What you are to do with the disciples is to teach them. And He guarantees His presence with you in the teaching. The Alpha and the Omega of Christ's instructions to His disciples are the question of teaching. Parents, bear in mind that the office of the minister can never supersede the duty of a parent. (Hear, hear.) I am glad to hear that response. But there is another idea, which is not so clearly recognised—that the teaching of the parent does not supersede the teaching of the minister or of the Church. These words, which were addressed to our Lord's disciples at the end of the Gospel of Mark, are not addressed to parents. Parents have abundant counsels in the Bible, and abundant scope for their duties; but these words are addressed to the apostles of our Lord, the representatives of the Church. If teaching is to be the means of bringing men to the kingdom of heaven, and if these processes are to be somewhat occult and incalculable and obscure, we must be prepared to allow for the kind of result which is likely to ensue. A great man who used to stand upon our platforms, and whose name is always received with veneration, having to correct a young man who was unmistakably a good man, who had been betrayed into folly, took him by the shoulder one day and said, "My dear young friend, I believe you have been regenerated, but I would advise you to get converted." Well, there is often a good deal of truth hidden under forms of wit. It was a witty speech, but it was intensely true. And that is a distinction which I want brethren to bear in mind. Conversion is a change of the habit of a man's life. We use it as representative of the whole spiritual process by which a man is made one of the children of God; but we must understand the distinction between conversion and regeneration. When men have been regenerated they want conversion. Men who have gone wrong, have to be put right. Men who have reverted from God have to be converted. The thing that we want is regeneration. If children are to be brought into the kingdom of heaven by teaching, we must expect that there should be presently the result that they are children of God by faith in Christ; but they do not necessarily go through the forms of conversion—the forms of outward change in habit and life, which are common amongst grown-up people. If we do not understand that, we shall be often disappointed. If we are seeking to bring children to instantaneous, and distinctly conscious and sudden decisions for Christ, I believe that we shall find them ultimately thrown back.

The Rev. HALLEY STEWART, of Hastings: Nothing has been said in reply to the solemn statement made by Mr. Reaney, that our Sunday evenings ought not to be spent with our people, and nothing has been said which would counteract the impression that the talking upon politics and other subjects is unworthy of a Sunday night's duty on the part of a pastor. I want simply to make this statement, which seems to have escaped those who have followed him, that I know of no subject which allows the assertion of the truest spiritual principles as to the life of a nation and the life of a church and the life of an individual more than the very subject which Mr. Reaney has tabooed as unworthy of a pastor in conversing with his people on a Sunday night.

THE CHURCH AND NONCONFORMISTS.

The Rev. J. G. ROGERS, B.A., moved the following resolution:—

That this Union desires heartily to acknowledge the earnestness and promptitude with which the Liberal Government undertook to deal with the long pending controversy relative to the parochial burying-grounds, and, while regretting that they felt themselves unable to effect a final settlement on the broad basis of the equal rights of all citizens, irrespective of their religious opinions, welcomes the legalising of services other than those of the Church of England in all parochial burial places as a further recognition of the legitimate claims of Nonconformists.

That this Union cordially reciprocates the desire expressed by the Archbishop of Canterbury in his recent charge, that the passing of the Act may have something of a healing effect in reference to the general relation of Churchmen and Nonconformists, and that it finds the more reason to entertain the hope that this will be the result in the fact that the Primate frankly recognises the existence of an antagonism of principle in relation to the maintenance of a Church Establishment, which must produce conflict between them, but does not see that to be any reason for the estrangement of Christian men from each other. That this Union is deeply anxious to secure the largest degree of union and co-operation compatible with the manly assertion of its own principles. That it feels bound to protest against the continuance of a national establish-

ment of religion, but that protest is altogether independent of the Church which may enjoy the patronage of the State. That, so far from cherishing hostility to the Episcopal Church itself, it fully recognises the noble work that it has done, and is doing; heartily rejoices in the great increase of spiritual activity in that Church during the last half-century; and conscious that the nation needs the service of all the Churches, and that the energies of all combined are unequal to the pressure of the great work that has to be done, would deeply regret any weakening of the spiritual force of Episcopalianism, the effects of which would be felt by all religious communities.

That the Union, entertaining these sentiments, has observed with great satisfaction the interchange of fraternal greetings between Churchmen and Nonconformists in connection with the recent Church Congress at Leicester, and has a special pleasure in acknowledging the progress of liberal sentiment as indicated in the address of the Bishop of Peterborough, as President of the Congress, and in the speeches of other eminent Churchmen. It cherishes confidence that no effort will be wanting on the part of Congregationalists to promote the growth of this spirit of Christian charity; that they will gladly unite in all common religious service; and though controversy is inevitable, it hopes that Nonconformists will always conduct it with a courtesy which, while allowing the most unreserved expression of opinion, shall still remember that the opposing parties are servants of one Lord, believers in one Gospel, and members of the one true Catholic and Apostolic Church.

Mr. ROGERS said: I have risen to propose a resolution which deals, to some extent, with those political questions to which my friend Mr. Reaney alluded, though I am bound to say my friend Mr. Stewart seems rather to have misconstrued the purport of his observations. I am just as strongly impressed with the importance of the religious side of politics as any man can be, and I accept most heartily every word that Mr. Reaney said—(hear, hear)—and I am certain that Mr. Reaney is just as stalwart and robust as any of us. It would seem appropriate that meeting as we do for the first time after the passing of a measure which we have demanded long, and which we have been able to carry partly by the kindly spirit (I am bound to recognise it frankly and fully) manifested by the Archbishop of Canterbury and other of the prelates, but, of course, chiefly by the indomitable energy and resolution with which we have fought the battle now for years—it would seem appropriate at such a meeting to recognise the services of those who have helped us in this conflict. And yet, under ordinary conditions, I should have been disposed to say very little about the Burials Act to-day. I say at once, we are not quite satisfied with it. There is no concealing it; indeed, we should be conveying a most unfair impression to a certain section of our fellow subjects if we led them to think that we, having fought the battle on professedly national grounds, as soon as we saw the chance of getting a sectarian advantage we forgot all our national professions, accepted the boon for ourselves, and left them out in the cold. Now that is not what we have done. (Hear, hear.) I sat some weary hours on a hot August afternoon in the House of Commons, and saw a great deal of what went on during the discussion on the clauses of the Burials Bill; and I want to say this—and I think it is right that as an outsider I should say it—that nothing could exceed the manliness, the earnestness, the nobility, and the courage of men like my friend Mr. Lee and others who fought the battle to the last. (Applause.) Every kind of pressure was brought to bear, but these men understood their principles a great deal better than some eloquent gentlemen—one particularly from this neighbourhood—who thought it necessary to pose as a Nonconformist in favour of a compromise. It is not the Nonconformists who accepted the compromise—(hear, hear)—they did their best to oppose it, and now we say distinctly we regret that what has been given to us has not been given to us simply as citizens, but as Christians. We want no distinction in political questions, and I for one will never ask a right for myself for which I would not struggle in the case of others, however far removed from my religious opinions and my ecclesiastical association. (Applause.) And yet let me say I do not blame the Government, because I think they had a very difficult position to fill. I say that is our ground, but on the other hand, I recognise the difficulty of passing the Bill, and I am grateful to those who determined at all costs that it should be passed. And let me say here that it will be a long time before we understand the debt of gratitude which we owe to the Ministry for the resolution with which they faced all obstructions and determined to teach the Parliament and the country, that when right was to be done grouse shooting and pheasant shooting must give place, and that the work of the nation must be accomplished. (Applause.) Now, I want to read a letter sent by a clergyman in the neighbouring county of Northamptonshire, to all the Dissenting ministers of his parish:—

Nowham, Daventry, September 21st, 1880.
DEAR MR. R.—The Burials Act, which became law on the 7th inst., is a subject on which I can most heartily congratulate my Nonconformist parishioners. We are indebted for it to as honest-minded a Government as ever directed the affairs of this nation.

I look upon the Act as one of those great measures that will always shed imperishable lustre on the Administration of Mr. Gladstone.

As, no doubt, many of the Stoke Climaland people will avail themselves of it, I think it as well to address a few remarks upon the subject to you and other representative men in the parish. I assume that you have made yourselves acquainted with its provisions. As regards funerals on Sunday, Good Friday, and Christmas Day, I beg to say that, except under special circumstances, I shall offer no opposition to them.

You are aware that the control of the churchyard, and the authority as to the position and making of the grave, remain as before the passing of the Act. I need hardly say that no distinction will be made by me between Churchmen and Dissenters. The wishes of the relatives will always be complied with, if possible. The church will not be opened nor will the bell be tolled, the minister having no power under the Act to grant such indulgence.

It is also expressly laid down that the service is to be "at the grave." In order that the working of the Act may be carried out with as little friction as possible it is important that its directions as to the notice to be sent to the clergyman be carefully attended to.

I trust and believe that the passing of this measure will promote kindly feelings between members of the Church of England and the various Dissenting bodies throughout the country.—Believe me, yours faithfully,

R. H. MANLEY.

Rector of Stoke Climaland.

Now, gentlemen, when clergymen of the Established Church meet us in that way, there is only one way in which we can meet them, and that is with a frank cordiality as hearty and as earnest as their own. (Applause.) I am not at all afraid of Dissenters erring on that side, for we are always amenable to courtesy. I am sometimes disposed to think that we are a little bit too amenable to it. I have no desire to see our Dissenting ministers in their intense affection for their brethren of the Establishment and their gratitude for the courtesy they are showing, arraying themselves in surplices, to appear at the grave side; nor do I think it seems that they should give thanks at the grave side for the liberality of clergymen. Let that be taken for granted. (Hear, hear.) I am satisfied that Churchmen will find that their fears have not only been exaggerated, but have been altogether unfounded. Some of them are afraid (so I find in the *Guardian*) that by some surreptitious method we shall get admission into the church, and one gentleman gravely proposes "that some special custodian of the key be appointed, lest the sexton, in some weak moment, should allow a Dissenting procession to enter the church. I do wish they would dismiss all those fears. What we mean to do in the way of conflict with them we will do on fair and open ground, that everybody can understand. We will not find our way into any church by stealth, and we will not attempt to steal a march upon them unfairly. We recognise that which is generous and frank; and they may be perfectly certain that they will find a generosity and frankness equal to their own. Perhaps it would have been wise for us to say comparatively little about the Burials Bill on this occasion, but we cannot forget what has passed since the Burials Bill became law. In the first place, we have had a charge from the Archbishop of Canterbury, and in the second place we have had a demonstration which has been still more significant in the reception of the delegates from the Nonconformist churches of Leicester on the occasion of the Church Congress. (Applause.) I am perfectly certain that if the clergy of this town whom I have the honour of knowing, send a deputation to the Congregational Union, there will be a reception as hearty, as frank, and as fraternal as that which was accorded to our brethren at Leicester. (Applause.) Be that as it may, the utterances on that occasion, and the utterances of the Archbishop of Canterbury in particular, compel us to look at this question. What does the Archbishop of Canterbury say? His words are referred to in the resolution, "That the passing of the Act may have something of a healing effect in reference to the general relation of Churchmen and Nonconformists." Then the resolution goes on to speak on another point in the Archbishop's charge which is of equal importance—his recognition of the fact that the passing of the Burials Bill does not end the controversy between Churchmen and Dissenters—that it cannot end it. They believe in a national provision of religion, and they will maintain their position, and of course, as he maintains his, he expects that we shall maintain ours. But then, as he says, despite that, and despite the objections to ritual and to doctrine, that there may be on the part of Nonconformists, he does hope that cordial relations will subsist between the two bodies; and to that wish we unanimously say a hearty amen. (Applause.) But then there must be a clear understanding upon that point. I remember hearing the Rev. Samuel Martin say at a small meeting connected with the bi-centenary in London, in 1861, "I wish to be on terms of friendship with my brethren of the Established Church, but my Master has taught me certain principles in relation to His kingdom; and if my friendship with the clergy means that I am unfaithful to my Master in the assertion of those principles, I cannot purchase the friendship at such a cost." And that is exactly what we have to say to-day; and we say it, not because of what the Archbishop of Canterbury has said, but because of what some other gentlemen had said at the Congress. For example,

there was our excellent friend the Bishop of Liverpool, whom we all heartily admire, and who seems to be able to tolerate anything and everything inside the Church, but not to be able to tolerate a Liberationist outside it. It is extraordinary that he should deceive himself into the idea that the Liberationists are only a very small section of Nonconformists. A great many Nonconformists, he says, are such simply because of their ignorance. I tell him, if he talks in that way about the state of feeling among us, it is simply because of his gross ignorance of what Nonconformists are. (Applause.) There may be differences of opinion about methods, but there is hardly a man amongst us who does not believe that a State Church is an innovation of the rights of Christ and contrary to the law of right as between one citizen and another. (Applause.) And if gentlemen like the Bishop of Liverpool are proceeding upon the supposition that we are relaxing in our hold of that principle, that we covet the emoluments or status of the National Church, or that we will sit tamely and quietly content while one Church is permitted to enjoy that privilege, he is mistaken. I do not take his ground. I appeal from the Bishop of Liverpool to his superior, the Archbishop of Canterbury, the Primate of all England. There are differences, irreconcilable differences, differences which must be contested, but the path of Christian charity is, in the midst of all these differences, to preserve the spirit of Christian unity and of fraternal love. (Applause.) Strangely enough, the bitterest things that were said at the Church Congress about us were the truest. There was one gentleman, for example, our old friend, Mr. George Harwood, who, having left the ranks of the Dissenters as much for their good, perhaps, as his own—(laughter)—says that the best thing you can do with dissent is to get rid of it. So say I. (Applause.) That is precisely my opinion. There is nothing I dislike more than being a Dissenter, except being a Conformist. We do not want to be Dissenters. We think it a very painful thing that we have to put on our forehead the proclamation of our dissent. It is not our want of fraternal affection to our brethren, it is our opposition to the State Church, which compels us to dissent, and if they will only abandon the system of course the dissent will cease. (Applause.) There is no other way in which it can cease. Then there was a gentleman from the Midland Counties who told the Congress that Dissenters were such ill-tempered people that if their own Church were to be established they would dissent from that. (Applause.) Well, I have known men stumble into very clever things, and this gentleman has unconsciously blundered into the very essence of the whole matter. (Laughter.) He is quite right. If by any possibility this Congregationalism of ours were to be established we would all dissent tomorrow. It is not the preference of one particular Church because of the character of that Church; it is the preference of any religious system—it is the interference of the State in the way of patronage or control at all, that we object to. (Hear, hear.) Why will not our brethren understand that we have no desire to wage war against their episcopacy? We do not believe it possible that Congregationalism can convert all England; I am not certain that it would be desirable that it should. We do not meet here for the purpose of converting Churchmen into Dissenters, Episcopalians or Presbyterians into Congregationalists. We do not institute crusades against any religious body, and we are not going to have a crusade against the Church of England. We protest against its priestism; we protest against the growing tendencies to Ritualism and Rome which are manifest within it; and we protest against the hideous abuse of the system of patronage. But our protest takes form because that Church is not, like ours, a private Church, but because it professes to be the Church of the nation; the nation is responsible for its wrongdoing, and therefore we, as part of the nation, and not out of opposition to our brethren, are compelled to utter our distinct and emphatic protest. (Applause.) But, gentlemen, of one point I feel sure—that protest will be uttered in the future, as I believe it has been uttered in the past, in the spirit of Christian charity and breadth. If by any error of ours we have sometimes let fall words that might seem to bear a harsher construction, that is not our meaning. The Liberationists admire all that is beautiful and noble in connection with the history of the Church of England as much as Churchmen themselves. We can speak of every party in that Church with at least as much tolerance as any one of those parties speaks of the others. We have as high a sense of what that Church has done for our literature, for our national life, as they have themselves, and we feel this, that though they are established, and we are free, our one desire is to give them only that freedom by which they may be able to engage in that highest and holiest of all rivalries, the only rivalry which should be known among Christian men, who shall win most sinners to the Lord Jesus Christ. (Loud applause.)

Mr. HENRY LEE, M.P., said: I have great pleasure in seconding this resolution. I do so with great pleasure as an earnest member of the Liberation Society. Although the Bishop of Liverpool has called the members

of that society senseless both in regard to their aims and their motives, I take it for granted that when the Bishop has enlightened himself a little more in his episcopal office, he will, perhaps, form a different conclusion as to the motives and objects which the society has in view. That society has rendered us great service, and we are here to-day to recognise the service it has rendered in promoting the passage of the Burials Act. We as a people have had to stand on these platforms in days that are past, and recognise the changes that have taken place in our position before the world. I suppose it was a great event when the Test and Corporation Act was passed; also when Dissenters were admitted to corporate offices; it was a milestone on our way when Dissenters were allowed to be educated at our universities; and now, after the abolition of Church-rates, we stand before the world in an altered position as Nonconformists, having succeeded in scoring another notch in what we believe will be sooner or later complete religious equality for all. I was thankful to be returned to the House of Commons, in order that I might vote in favour of this Bill. There was no measure passed during the last Session with which I so cordially agreed. Though there were some things in it which I could have wished to see altered; still, I think the effect of the measure will be very great indeed, not only upon Dissenters as a whole, but upon Churchmen as well. The tendency already is to draw the two parties together, and to show them that whatever differences there may be between Churchmen and Dissenters, those differences are of a very slight character compared with the great principles and truths on which they are agreed. I was struck with many of the sentiments expressed at the Church Congress, and especially with what was said by the Archbishop of Peterborough, which I think did great honour to him. (Hear, hear.) Those are sentiments which we can all reciprocate, and which every Christian man can assent to. We believe that our differences will become less and less, and I have no doubt that a great change will take place amongst the members of the Church; they will look upon Disestablishment with less disfavour than they do, and we shall have a large contingent in the Establishment itself, ready to vote with us in the House of Commons some years hence. How long that will be is a matter of very small importance; in the meantime we are labouring to that great end, and I have no doubt that some day, perhaps not in my life time, younger men now present will meet on this platform to hail the great change which has taken place—a change that will better society and tend to make it more healthy than it is at the present time, when the Church shall be separated from the State. (Applause.)

Mr. R. W. DALE, M.A., who was generally called for by the assembly, said: Mr. Chairman and gentlemen,—I cannot venture to make a speech, but I feel that it would be discourteous not to answer to your call. I have heard a great many speeches from my friend Mr. Rogers, and there is this disadvantage about hearing him speak. I always feel about as exhausted when I have listened to his speech as when I have made a speech of my own. (Laughter.) Somehow the strong currents of his thought and passion take possession of my whole nature, and it seems to be my speech rather than his. (Laughter.) I therefore cannot understand why you should have called upon me after hearing him. It is hardly necessary for me to say with what cordiality I accept the resolution which he has submitted to this meeting. There are some persons who may think it is almost miraculous that a meeting like this, composed of those who are so very much inclined to disagree from everybody, could possibly be induced to accept a resolution so long as that which Mr. Rogers had moved. It is almost as long as the Athanasian Creed; but I accept it all. I think I feel the gravity of what appears to be the new position into which our controversy with the Establishment is drifting. I am quite sure that in all parts of England and in all churches, devout and thoughtful men are becoming more and more solicitous as to the issues of the controversy by which we are for the moment divided. I am certain that in the presence of that vaster struggle in which all Christian churches stand shoulder to shoulder against their common foe, in that vaster struggle against unbelief which must task all our strength and all our faith for many years to come, men who are divided from us on the question of the relations that should exist between the Church and the State are conscious of being drawn to us with a strong affection and a strong confidence, and they earnestly desire, many of them, that the separation between them and us might cease, and that the whole strength of their and of our Churches should be consecrated to the struggle with the forces that directly impeach the sovereignty of the Lord Jesus Christ. (Hear, hear.) That, I believe, is the temper of the devout and abler members of the Church at the present moment. And I think there are some among us who are disposed just now to pause and ask whether it be necessary that this conflict should go on. I have only

one reply to that question. During the last ten or twelve years I have often looked at it very seriously and very earnestly. My friend Mr. Rogers knows (and what is true of myself is true also of him), with what reluctance I have gone again and again to platforms on which we have pleaded for those great principles that he has so eloquently represented this morning. I shrink from what seems to me a fratricidal war. (Hear, hear.) There is real pain to me in having to express strong protests against principles and institutions which are cherished by Christian men for whom I entertain a deep reverence and a strong affection. But I can give the question that I have raised only one answer. If this struggle in which we are engaged were a struggle for our own rights, I for one should be prepared to suspend the struggle in the presence of the greater controversy which is impending. I look upon it not primarily as a struggle for our own rights. When our Congregationalist forefathers began that movement, which it is our pride and glory to represent in the present generation, they were not dreaming of their rights; they were contending for the supremacy of the Lord Jesus Christ in the whole region of religious life—(applause)—and the English Establishment violates that supremacy to-day just as much as it did three hundred years ago. Until this is completely and frankly recognised, that the Lord Jesus Christ is the only Lord of the Church; until what our Scotch brethren struggled for under the glorious title, "The Crown rights of the Redeemer;" until these are universally understood and confessed, I, for my part, cannot turn aside from this strife. I often wonder how it is, too, that men whom I love and honour in the Episcopal Church seem to look on the more recent phases of the Nonconformist controversy with a less kindly spirit than upon its earlier phases. Up to within the last thirty or forty years the controversy of Nonconformists against the English Church was directed largely to what they objected to in that Church on doctrinal and general religious grounds. Why, that venerable and saintly man, whose name is ever associated with the walls of the building in which we are assembled this morning—(applause)—and who has sometimes been contrasted with his degenerate successor—(laughter)—as though all charity towards the Church, so far as Birmingham is concerned, had been buried beneath this pulpit, where his dust is lying, wrote a pamphlet fifty years ago against the English Church containing a far severer indictment against it than has ever come from my lips—(hear, hear)—and in that he did but represent the temper and spirit of his time. For a quarter of a century we have given ourselves exclusively to the question of religious equality; and from Liberation platforms there have been profuse expressions of affection and admiration for the Episcopal Church. Up to that time it was the services of the Church, the faith of the Church, the religious organisation of the Church, against which our fathers were perpetually protesting. Are we to understand that the members of the English Church care more for their political supremacy than for all that is most characteristic in the religious institution to which they belong? I do not believe it; and yet I cannot understand why they should like the latter controversy less than they liked the earlier. For my part, I desire to unite both the protests which have been made against the Episcopal Church. (Hear, hear.) I am not disposed to rest our protest against it simply on the ground that it violates the principles of religious equality. I am an historical Congregationalist. I believe in the principles for which our fathers fought before they dreamed of the principles of religious equality. I believe that those principles were worth being exiled for, and worth being hung for. I would rather serve them in other ways—(laughter)—but, seriously, I do sometimes fear that the extent to which the controversy of late years has been merged in the question of religious equality has had an injurious influence on the development of Congregational life and faith; and I, therefore, regard with the very greatest satisfaction the resolutions which are to be submitted to the assembly to-morrow in relation to the Jubilee of this Union, and whatever else may be done in connection with that Jubilee. I trust we shall take advantage of it in order to instruct our own people in those principles of Congregational Church life and polity, and in the duties that spring from those principles which were so dear to our Congregational ancestors. (Loud applause.)

The resolution was then put, and unanimously carried.

The CHAIRMAN brought the session to a close by pronouncing the benediction.

AFTERNOON SESSION.

LAY PREACHING.

In the afternoon a largely-attended conference was held in Steelhouse-lane Chapel, on "The Best Way of Promoting Lay Preaching in connection with Congregational Churches." The chair was taken by T. Minshall, Esq., of Oswestry.

The CHAIRMAN, in introducing the subject, said every denomination was beginning to see the absolute necessity of employing lay

agency in connection with its churches for the purpose of Evangelisation, and what they had to consider was the best method of carrying out this object. If they were to have lay preaching they must, of course, have lay men to preach, and if the churches once recognised the necessity he was sure there were plenty of laymen who could be got into the work. Such men should be sought out, each church considering itself a college with the minister as the principal; and in every church there should be a class either specially directed to the culturing of laymen for preaching, or a general class that might take in other things as well. They must not be deterred by the idea that it was a new work, and they did not know how to set about it; if they started bunglingly, yet let them start somehow. There must be bungling in the beginning; but by grace, depend upon it they would come to something better. The thing could be worked through the County Unions, and he would suggest that at each Union gathering there should be some meeting held specially with reference to this subject, and sometimes a lay preacher might be asked to preach the sermon. There were four questions to deal with—First, the supply of men and bringing them into the work; secondly, the best way of giving them some training; thirdly, the necessary arrangements for bringing the men and their work together; and fourthly, the hindrances and prejudices existing against lay preaching both amongst ministers and churches. (Applause.)

The Rev. GOODREV MANN (of Shepherd's Bush) read the following paper on the subject: The question of the employment of lay preaching does not come before us to-day as a new one, nor have we to deal with it *ab initio*. Since attention was drawn to the subject in one of our denominational prints some months back it has continued to occupy public attention. In May last the Congregational Union of England and Wales unanimously affirmed its sense of the need for more lay preaching, and urged the question upon the attention of "the pastors and officers of our churches and the committees of County Associations." Some of the County Associations have responded to the challenge, and are earnestly discussing the subject, and thus the churches themselves are in process of being moved, for whilst, perhaps, in about one in ten of them it has long had a more or less nominal existence, in only a very few has it been in vigorous and successful exercise. Potentially present in the very principles of Congregationalism, as a practical agency it has lain dormant far too long. But a growing sense of the need for making use of this agency is indicated by our conference to-day, upon "The Best Way of Promoting Lay Preaching in Connection with Congregational Churches." The successful cultivation of lay preaching by Congregational churches is dependent upon three essentials, viz.—1. The existence in the churches of the necessary antecedent conditions; 2. Recognition by the churches of certain governing principles; and, 3. The wise and thoughtful adaptation of methods to the particular circumstances existing. Certain conditions are necessary in our churches themselves before lay preaching can be successfully promoted by them. What are those conditions? The first condition is the existence of an earnest and intelligent missionary spirit. Unless churches are alive to the need for them to make greater evangelistic efforts, they will not make them. Unless the fact comes home to them that their fellow men around them are really perishing for want of the Word of Life which they have it in their power to bestow, they will not exert themselves to supply it. Two generations ago there was a great kindling of the missionary spirit toward the heathen abroad; is there not need for a little quickening of missionary zeal towards the heathen at home? When will all our churches really hear the call of the Master to go forth in quest of the other sheep "not yet of this fold"? For until they do hear it they will not arise and preach. It is also essential that our church members should be aroused to a sense of their own personal relationship to evangelistic work, and be willing to take their part in it. Congregational principles fully recognise the position and privileges, in the Church of Christ, of every individual member. But you cannot separate privilege from duty, or position from responsibility. Do our church members really understand the bearing of this on evangelistic work? If they did, surely many more of them would be found ready to devote a few of their Sundays, or parts of them, to the work of preaching the Gospel to others. And until this call of duty comes home to our church members, successful lay preaching will not prevail. It follows from these positions that the hearty formation of lay preaching by the pastors and office-bearers of our churches, must be essential to its successful cultivation. If it is to be promoted, they must be the promoters. This is a point of the utmost practical importance. If they do not stir up the missionary spirit, and teach laymen their duties as village and mission preachers, who else is likely to do it? The cultivation of lay-preaching means more work for all, but especially for laymen. Is it likely that those who have long enjoyed ease in the pew, and in whose minds the novelty of the work and their own inexperience and diffidence, would naturally raise obstacles, will take to the

preaching-desk, without strong inducement on the part of the pastor and office-bearers of the church, as was suggested by the resolution of last May? They must stimulate, and teach, and lead, and organise, if there is to be successful lay-preaching. Some few pastors, doubtless, look coldly upon the agency, fearing that difficulties may arise out of it in the Church. But careful inquiries show that the more thoroughly it is carried out, the better it is liked by all concerned. Out of thirty-two pastors, whose churches practice lay-preaching, only a single one dissents from it, and that clearly under adverse conditions. Most of them write, heartily urging its general adoption. Assuming the existence of these necessary antecedent conditions in Congregational Churches, what governing principles should guide us in the choice of methods? At the outset it must be recognised that since lay preaching is a Scriptural practice the system is equally applicable under varying external conditions. Notwithstanding its eminent success under Methodist usage, it would be a mistake to attempt to graft a rigid Methodist branch upon a supple Congregational stem. We must study it as instituted by Christ and practised by the early Church. Thus adapted, it will be found to fit in perfectly with Congregational methods. Nay, more, it will prove to be the natural development of principles inherent in our Congregationalism, from the disregard of the logical consequences of which we have suffered too long. It is, further, very important to recognise, not only that lay preaching must be a development of inherent church life, but also that it must be cultivated in the closest possible relationship with the churches themselves. The churches must originate it; the churches must organise it; the churches must develop and control it; the churches must foster and sustain it. From first to last it must be the work of the churches themselves, and of the churches only. If it is to be promoted by external organisations, and by foreign agency, instead of by the churches themselves, it will weaken, rather than strengthen them. So long, and in so far as, our churches neglect their natural duties to their neighbors, there may be work for Congregational lay-preachers' associations to do. But surely Congregationalism, by its own inherent life, should supersede the necessity for external appliances. A combination of forces on the part of weak churches may sometimes be necessary, to lighten the pressure of the work upon individuals; but Congregational churches ought not to stand in the distant and uncertain relationship of foster-parents to an external agency, only nominally carried on by them, and from which friction may naturally be expected to result. Nothing short of blood-relationship will ensure general success. The stations must be the children of the central churches, from the membership of which the preachers must be chosen. Lay preaching can only be expected to succeed in proportion as it is the outcome of the churches' own life, and thought, and power. And this suggests the necessity of further recognising that, to be effective, lay preaching must be carefully organised and thoughtfully conducted. It will not grow up by itself. Devise thoughtfully, choose carefully, nurse patiently, sustain heartily, may be said to be the alphabet of systematic lay-preaching work. The choice and superintendence of stations, the selection and preparation of preachers, the gathering in and shepherding of converts—all these involve the exercise of unremitting thought and care, and afford scope for the concerted exercise of the varied gifts of church members. Abundant evidence shows that those Congregational churches which have cultivated lay preaching most successfully are those which have devoted to it the largest amount of careful attention. Assuming that these governing principles are recognised, the question then arises—How may they best be reduced to practice in methods? And in order to make the suggestions offered on this point as practical as possible, the various methods adopted in some thirty of the churches where lay preaching is most thoroughly cultivated, as kindly furnished by their pastors, together with a score of printed preaching "plans," will be partially referred to by the way. And, first, as to the managing body. Admitting that it should embody the thought and will of the church, how should it be constituted? In method of management, the churches which practise lay preaching may be divided into three classes—(a) those in which there is no organic connection between the management and the church; (b) those in which the connection is imperfect; and (c) those in which it is complete. Of the churches on my list four belong to the first-class, seventeen to the second, and eleven to the third. Where there is no organic connection the agency is managed by an association, or by a committee of lay preachers, or the preachers have "fallen into" their individual parts. In these cases the churches themselves have no kind of responsibility for the work, and probably little interest in it. Where the connection between the management and the church is imperfect, many different plans prevail. In all of them, the pastor or deacons, or both, are more or less recognised in the arrangements; but the relationship is rather *ex-officio* than really representative of the church. In about one-third of these cases either the pastor is the

sole manager, or else he nominally manages through a secretary or evangelist, or missionary, who makes the actual arrangements. In some cases the pastor and deacons are the managers apart from the workers. But in about half the cases under this class, the preachers themselves are the chief managers, the pastor being president *ex-officio*, and the deacons sometimes being joint managers with the preachers, but more usually being appealed to merely on questions of finance. In all these methods the absence of vital connection with the church itself, removes from the church the sense of collective, and, therefore, of individual responsibility, the cherishing of which is of the very essence of success. Where the connection between the church and the management is complete, the church actively participates in it. In some cases the management is expressly delegated by the church to the pastor and deacons who, from time to time, report to the church, and thus keep alive the general interest. In other cases such lay-workers, as are Church members, are associated with the pastor and deacons, as a committee, thus extending the circle of interest. While, in other cases again, the management is entrusted by the church to a special committee, including representatives of the various Church interests concerned in the working. In some instances these representatives are chosen from the preachers alone; while in others they also include station superintendents. In one church where lay preaching has been very successfully worked, beside the pastor and secretary, who are *ex-officio* members, the committee consists of two private members elected by the church and of two deacons and two members of the Young Men's Union, chosen by the bodies to which they belong. Moreover, all important decisions of the committee are reported for ratification to the church. This system of management seems to be especially well chosen. For whilst, doubtless, circumstances vary much in different cases, that method will be the most efficient which is the most representative, and which binds the responsibility most closely to the church. The choice of stations is, of course, to be decided by local circumstances, the first openings often being found in small private rooms. In no case ought denominational rivalry to direct the choice. And in some cases, instead of selecting new stations it would be mutually advantageous if weak, struggling, dependent churches, unable properly to support a pastor and independent preaching stations, worked by external help from a distance, could be affiliated to the stronger church, and worked by it. Stations having been chosen, should they be served by a rotation of preachers? or should they be put in charge of only a single preacher? In some cases, having a personal origin, this latter plan prevails. But in the great number of cases, rotation is absolutely necessary to lighten the pressure of the work on the preachers, of whom it requires a much larger number. Inquiries show that 450 preachers actually engaged—only two-thirds of whom belong to the churches for which they labour, the rest being outsiders—are insufficient to work 170 stations. In order not to strain the resources of a church, the preachers should not be less than three times as many as the stations. Some churches employ a larger proportion. The selection and appointment of the preachers is a point of the highest importance. Without great care in this, inefficiency and failure will result. Preachers ought not to be self-appointed. The most competent are generally the most modest, and, at first, often the most diffident. If our churches are successfully to cultivate lay preaching, they must secure the services, as preachers, of their very best men. In about half the cases under review, the pastor is more or less concerned in the selection of preachers,—in some cases himself appointing them, in others acquiescing in the proposals of secretaries, deacons, or missionaries. From various circumstances the pastor is the fittest person to make the first selection, and certainly none should be appointed without his assent. But equally should no one be finally appointed to the work without the full assent of the church to which he belongs, and whose commission it might be well to emphasise by some formal setting apart. Yet the returns show that not in one case out of four is the approval of the church an element in the appointment, and in still fewer cases is it an essential element. Yet some men would listen to the church's call to work who would not listen to private persuasion. Several pastors desire that the preachers should be set apart by the churches, but this is nowhere done at present. Upon age and qualifications will greatly depend the necessity for preliminary training of preachers. Perhaps it would be well that more young men should be trained for the work. At present it appears that probably not more than one in four of the preachers began preaching under twenty-five years of age; and these are chiefly associated with churches that carefully cultivate the agency. No regular means of preparation appear to exist; but the practice would be useful, and some pastors desire it. Some give occasional private help, and in two cases Mutual Improvement Classes and Debating Societies are partially made use of as helps. In a few cases a probationary period as assistant preacher precedes final appointment, a practice which

it is very desirable to extend. For lay-preachers engaged in the work a special class conducted by the pastor would often render great assistance. Many pastors desire this, while a few occasionally and two or three more steadily conduct it. Sometimes the object is partly achieved in connection with a Senior Bible Class or a Teachers' Preparation Class, and in one or two cases Elocution and Debating and Mutual Improvement Classes are partially laid under contribution. The careful nursing of stations is essential to their prosperity. Beyond the Sunday preaching some one is wanted to superintend each station, organising the Sunday-school, conducting the prayer meeting, visiting the sick or the inquiring, presiding at the business meetings, acting as the centre of Congregational life, and the medium of communication between the station and the parent church. For this service some churches appoint lay-superintendents, who may, or may not, be preachers, taking their turn on the preaching rota. Other churches employ paid evangelists, either instead of, or in addition to, the lay-superintendents; and this arrangement is of great value. Thus, in ten instances, including sixty-seven stations, seventeen evangelists are at work, singly, or in groups of from two to four. If provided with a conveyance to visit distant stations and villages, their efficiency is increased, as in one case in which the stations extend to a distance of fifteen miles. Provision of this sort makes grouping of churches or stations comparatively easy. But whether evangelists be employed or not, lay-preaching cannot be extensively carried on without additional pastoral supervision being somehow provided. Whatever provision be made for the local nursing of stations, they must, nevertheless, be treated as integral portions of the parent church. The membership must be one, and the pastorate must be one. The pastor and officers of the parent church should regularly visit the out-stations, and foster warmly and tenderly the bonds of union so essential to the general good. The stations must not be allowed to feel that they are affiliated to the parent church merely by registration on the church books; they must regard themselves and be regarded as integral portions of the great Christian engine. They must not be treated merely as safety-valves, through which the church is to expend her surplus explosive energies, and thus attain to a better-balanced internal life, although that is a phase not to be altogether overlooked. They are to be used as supply-pipes to the main church cylinder, and as connecting-rods and cranks and bands, to transmit her accumulated power to the very extremities of the sphere of her influence. In the same direction it is important that frequent opportunities should be afforded for bringing the work at the out stations to the notice of the parent church. This may be done by regular reports at church meetings, or by less formal statements of workers at prayer-meetings. This plan is adopted in some instances, to the manifest encouragement of the workers, the stimulus of the church, and the increase of interest in the prayer-meetings, thereby furnished with practical subjects for prayer and praise. The pastor of one church having seven stations, where the agency, though recent, is very vigorously worked, declares that the weekly prayer-meetings of the Young Men's Union, with reports from the senior preachers of each station, are the great strength of the enterprise. In conclusion, looking at the results of lay-preaching wherever it has been carefully and wisely cultivated, there is every reason to encourage our churches generally to promote the employment to the uttermost. Not a few churches, now independent, originated through lay-preaching agency; and many Congregational pastors began their preaching-work in its ranks. It has brought down blessings upon churches and church-workers. It has fertilised the village waste, and it has provided homes for scattered sheep. It has furnished centres of light and life in the darkness and indifference of town and city. It has been the voice of Christ to the perishing. Yet the greatest impulse to its general employment lies in the fact that whatever it may have done in the past in Congregational church work, infinitely more remains yet to be done. Whilst thousands to-day owe their spiritual life to the work of faithful lay-preachers who have carried the Gospel to them, yet millions, who, perhaps, can only thus be reached, are perishing all round our churches. To them our churches must reach forth their hands, for "How shall they hear without a preacher? and how shall they preach except they be sent?" (Applause.)

Rev. J. W. ATKINSON (London) said he rose at the outset of the discussion because he had one or two things to say that would, perhaps, be directly opposed to the recommendations of Mr. Mabbs. The subject was one which had long and deeply engaged his own attention and sympathy, especially in the East of London, and perhaps a little of one's own personal experience might not be out of place. About six years ago some of them felt that there was need for considering the best way of promoting lay-preaching in connection with the Congregational and other Nonconformist churches. It was only too manifest that in many of the London churches the great mass of their strength lay dormant and unused. A con-

ference was held, and the result was the formation of the East London Evangelisation Society, which numbered, perhaps, sixty to seventy earnest laymen belonging to Nonconformist churches, and to the Church of England itself, and likewise a goodly array of godly women, who assisted from time to time in the service of sacred song, and in other ways. (Applause.) Regular services were conducted by laymen in mission-halls and lodging-houses, whilst during the summer season it was not too much to say that hundreds and thousands of persons at the outdoor stations occupied by the society listened to simple, but he hoped direct, Gospel reading and teaching. (Applause.) Preparation classes were held from time to time for the help of the lay brethren, and lectures were delivered on Bible History, Systematic Theology, English Literature, and Grammar, and so on; and he was glad to be able to say that during the past three years several of their young brethren had been received into their colleges, and were now happily settled as pastors of churches. He advocated the adoption of a similar system in other churches. He did not object to each church having its own evangelistic and missionary organisation where practical, but at the same time the system he advocated would develop the slumbering talent of many a church where such effort had hitherto been impracticable. It would tend to bring their churches into closer union and fellowship, and, moreover, the union of Christian workers belonging to all evangelical sections of the Church of Christ would be a standing evidence to the world of the essential unity of the Church.

Mr. WM. MORRISON JACK (Bristol) said the work should not be left to the young men, but the best men in the churches ought to be asked to undertake this work. They had in some of their congregations gentlemen of position who were able at their public meetings to speak with effect, and yet if they were asked to deliver a religious address or to preach a sermon they at once recoiled. This ought not to be. One reason why it was difficult to get their best men for this service was that it appeared to be expected that the mission services must be of the same kind as those which were held in the town churches. It would be far better if mission services, conducted by laymen, were sometimes conducted in the form of public meetings, and if, instead of having a set sermon, their laymen could be asked to speak on religious matters in the same form as they would adopt if they were addressing a public meeting. This would do away very much with the reluctance with which some of their laymen regarded the name of lay-preacher. He advocated the formation of preparation classes for lay-preachers, and also that they should be under the control of the churches. They had in Bristol a large itinerant society uniting the individual work of the church with a wider organisation in such a way as to work fairly well. Some such organisation was needed if they were to overtake the wants of the small towns and villages.

Mr. W. HARRISON (Hanley) while acknowledging that there was great force in the suggestion that where a church was strong enough to maintain a band of lay preachers, who should carry on the work in village stations, it was the best possible method, saved a great deal of available force which would be lost if they confined themselves to those connected with large city churches. In many of the smaller churches in provincial towns and country places there were to be found people not only able, but willing, to take a share in this important work; but if the pastors of these small churches were limited to the plan before them, and the work was to be carried on solely under his direction, it could not possibly succeed. What was required was that some of their ministers should be specially set apart for the work, and he asked if it would not be possible to consider whether some part of the student's training for the ministry could not be specially directed to the work of gathering together a group of village churches and having a large number of lay preachers working under their direction and with the stimulus of their help.

Rev. T. G. HORTON (Bradford) recommended that lay preachers should satisfy their brethren by whom they were appointed as to their views on vital points of evangelical truths. (Hear, hear.) He did not mean to subject them to any formal examination, but they should at least have the opportunity given them, in the presence of their brethren, to state their views. At Bradford they asked those who were to be appointed to answer four questions, something in the style of the questions in the Ordination Service, and, as a rule, that was satisfactory; but for the lack of something of that kind they might find themselves involved in considerable difficulty. He strongly objected to any distinction being made between lay-preachers and regular ministers. They must break through the old prejudice that it was essential to a minister of the Gospel that he should be wholly separated for the work, and one way of doing it was by distinctly recognising the pastoral character and function of brethren who were partially engaged in business, and at the same time were engaged in preaching. (Applause.) Let them break down the old distinction between the laity and the clergy.

and that would go a long way towards solving the difficulty with which they had to contend.

Rev. H. J. HAYES (Wrexham) said they should endeavour to arouse their churches to a due sense of their responsibility in this matter, and to do that they must bring the lay-preaching organisation into very close relationship with the church. He could quite understand how it would often be better to form an organisation which would embrace several churches; but at the same time it was important that the lay preachers forming that organisation should be authorised or approved by their respective churches, and he did not see why they might not in some way formally set apart the brethren for this work.

After some further discussion, in which Mr. Alderman MANTON, Birmingham, and Mr. T. A. WAYMAN, of Blackpool, took part,

Mr. G. CLEMENT DAVIES, of Guildford, moved the following motion:—

That this conference, recognising the importance of the more systematic employment of preaching brethren, apart from the stated ministry, recommend—Firstly: That pastors of churches should endeavour to select suitable men as preachers, giving them what preparation and training may be in their power, and in some form recognising them as preachers, so as to secure the confidence of the congregations deserving their help. Secondly: That the secretary of each county association, or other local organisation, endeavour to obtain a list of the preaching brethren in his district; to arrange for the systematic supply by them of the stations where such help is needed, and also for new work to be undertaken by them. Thirdly: That this subject should be brought under the notice of the county associations at their meetings, so as to secure the cordial co-operation of the various churches, and the fuller recognition by them of lay-preaching as part of the general organisation. Fourthly: That a meeting be held in connection with each half-yearly meeting of the Union to receive information respecting the extension of lay-preaching, and for conference on the general subject.

This motion having been seconded by the Rev. H. BATCHELOR, an amendment was moved by the

Rev. W. H. JELLIE, of Bristol: "That a recommendation be sent from this meeting to the Committee of the Congregational Union, requesting that arrangements be made for the further consideration of the whole question of lay-preaching at an early meeting."

This was seconded by the Rev. T. MANN, of Trowbridge.

After further discussion the motion was withdrawn, and the amendment adopted.

A vote of thanks to the Rev. Goodeve Mabb for his suggestive paper, and also to the chairman for presiding, brought the sitting to a close.

THE SECOND SESSION.

The Second Session of the Union was held yesterday morning, in Carr's-lane Chapel, the Rev. Dr. Newth presiding.

The Rev. G. S. BARRETT read Psalm lxxvi., and offered prayer, after which a hymn was sung.

INTRODUCTION OF DEPUTATIONS.

Rev. A. MEARNS: I have the pleasure to introduce this morning Mr. James Mack, who is delegated by the Congregational Union of Scotland to represent them at these meetings. (Applause.) Also a deputation from the Methodists, Presbyterians, and Baptists of Birmingham. The address is signed by a large number of the ministers of these three bodies, and we have three brethren on the platform—the Rev. J. T. Brown, the Rev. Dr. James, and the Rev. J. M. McKerron. (Applause.)

Mr. JAMES MACK: I have very great pleasure at being here this morning, as the deputy of the Congregational Union of Scotland. Happening, as I do, to occupy the position of treasurer of the Congregational Union of Scotland, I do know somewhat of our churches and of their working and of their present position. I suppose you all know that we are a very small body indeed in Scotland in comparison with what you are, and that we are comparatively young. We have no history such as yours, and cannot go back a very long way—in fact, about the end of the last century saw our beginning. We arose out of very dark and distressed times as regards spiritual things in Scotland. Our country at that time was indeed a very lifeless place as regards religion, and the fathers of Independency in Scotland were, as it were, compelled to come out as a kind of standing protest against the Gospel being ignored, as it was, in many places in our country. We have not a very long history, but it has not been a useless one. We have, for instance, taught other Churches what it is to be free of State control—(applause)—what it is to have personal liberty in the management of their affairs, and we have, I think, taken some share in bringing about that large exodus from the Established Church about 37 years ago, when the Free Church of Scotland was formed which now occupies such a very prominent place in the denominationalism of Scotland. (Applause.) I may say as regards our church order and our objects, they are the same as your own. We seek to make known the Gospel in all its fulness and freedom, and, in addition, we seek to promote the civil and religious liberty of the people by every means in our power. We feel always very much indebted to you for

sending us a deputation every year to our meetings that we may learn what is going on in England. We watch all your proceedings with great interest and attention. We cannot expect you to do that as regards us—(laughter)—but we do so as regards you because we like to follow those who are the leaders in denominational principles such as we hold, and we are always glad therefore that you receive a delegate here, and we are glad always to receive one from you, and to hear what is taking place amongst you. We are in Scotland at the present time fully maintaining the position that we have hitherto done. I cannot say that we are making a very great advance. Our churches are holding their own, and we are increasing to some extent both in influence and numbers.

Altogether, Nonconformity is very largely on the increase in Scotland—(hear, hear)—because within the last few years the Free Church has taken up the position of going in for Disestablishment. (Hear, hear.) That is a very great advance on their part; to find nearly a thousand churches within the last half-dozen years ranged on the side of Disestablishment is a very great matter indeed. I take it you will possibly look for Disestablishment in Scotland before you get it in England, and I think, though we cannot exactly look for it in two or three years, yet many years cannot pass in Scotland before Disestablishment is the order of the day.

The abolition of patronage in the Established Church has been one of the grandest helps we have had to Disestablishment, and if you take a word from a Scotchman, I would strongly advise you to try and begin and get patronage abolished in the Church of England, and you will find the work of Disestablishment will come a great deal sooner if that were out of the way. (Laughter.) The reason is plain and simple. The people begin to feel there is something to have; they have the choice of their minister, and that very freedom is leading them to want more, to want to be free from all control. Since the abolition of the Patronage Act our Nonconformist principles have really got a very great impetus, and we find people on every hand inquiring what we are and what we mean, and in this way the friends of the Establishment have given it a blow that they little expected would be the result. The Established Churches in Scotland in themselves are not very strong. They are numerically large, having some 1,400 churches; but in the Highlands especially you might count the number of adherents of many of them upon your two hands. They are there, and get the State pay. Ministers preach sometimes to four or six people, and that fact is going a great way to spread abroad amongst the people the feeling that the sooner they are disestablished the better. I am very glad to be here to-day, because I think we meet in a much freer political and religious atmosphere than you did last year. (Applause.)

As I come from the country which did so much not many months ago to return Mr. Gladstone—(loud applause)—I think we may take leave to congratulate ourselves, although we are a very small company, that we have been some help to you in England—(applause)—in bringing about some of those things that you are speaking about at your meetings just now. To us in Scotland the Burials Bill question has always appeared a perfect mystery. We have no such restriction in Scotland—it never was known in Scotland; it would not be tolerated in Scotland. (Applause.) Our churchyards are free to every one, and till you get that in England you will not be all right. (Laughter.) I am glad you have got such a large instalment of it; but we in Scotland, reading the debates about it, lifted up our hands and opened our eyes in astonishment at the objections made of riots and disorder in churchyards. That never was heard of in our country, and I believe if the people have a right to use churchyards, they have enough good sense and, I hope, pious feeling in them to avoid unseemly occurrences there. I have read of far more unseemly occurrences taking place whilst the churchyards were closed than are ever likely to take place now. (Applause.) I do not know whether I am going to be too Scotch or not, but I do think our good countryman the Archbishop helped you in some respects to carry that Bill. (Laughter.) He is a Scotchman, and he knows what is going on down there—(laughter)—and I can tell you it was with great shame I read that some of our own Scotch members—some of them, for we have only seven Conservatives for Scotland—(applause)—I wish you would follow our example in this respect—(laughter)—some of our seven unworthy Conservative members should have voted against the Burials Bill, and that in the House of Lords, too, some of our Scotch noblemen should have done the same. It was a shame that men born and bred in a country where no such restriction exists, to find that they should have opposed its remission. I hope you will get through that, and that you will, in the course of time, come to have an entirely free churchyard in regard to public rites in it. You are going to have your jubilee meeting next year, and I am glad to think you have got to such a respectable age. We have long past that, I am glad to say—we had our jubilee in Scotland eighteen years ago. I may just add that we have been watching your past efforts in

regard to the Home Mission scheme. We distribute all our funds through one central committee upon the advice and information received from district committees. We find this to be the best plan, because it does not give preference to one church over another. District committees can only know the state of churches in their own district, but the Central Committee is presumed to know the state of the churches all over the country, and I cannot help thinking that this scheme that you have set going will be productive of a great deal of good as more equitably distributing your means over all the country. After expressing his interest in Birmingham, and his obligations to the Rev. John Angel James, he concluded by stating that he should go back and tell those down in Scotland that English Congregationalists were acting in a way worthy of themselves and of the great principles by which they were actuated. (Applause.)

The Rev. J. J. BROWN: I have the honour of being requested by the ministers of the Methodist, Presbyterian, and Baptist bodies to ask your acceptance of an address conveying a simple expression of our regard and of our love to you:—

TO THE MINISTERS AND DELEGATES OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES AT THEIR SESSION IN BIRMINGHAM.

"Dear Brethren,—In the name of the Methodist, Presbyterian, and Baptist ministers of Birmingham, we bid you a hearty welcome to our town; and we earnestly pray that your presence may bring a rich blessing to us, and that your deliberations and services may be followed by most useful and happy results. We rejoice that we are thus permitted to greet you in the name of our common Lord and Saviour. There are some points on which we differ from you, as there are some on which we differ from one another; but these are few and insignificant compared with great truths which lie at the root of our union and brotherhood. A great teacher of your own has told us that the Lord "hath more light and truth to break forth out of His Holy Word," and a greater Teacher has enjoined that, "Whosoever we have already attained," we should, "Walk by the same rule, and mind the same thing," and in this spirit of Christian unity, we have the assurance that, "if in anything we be otherwise minded, God shall reveal even this unto us." We thankfully recognise the Christian work in which you are engaged and on which such manifest tokens of the Divine favour have rested. You have, with increasing energy and success, carried the Gospel through the length and breadth of our land. You have succeeded in a rare degree in blending individual freedom with united action; and you have maintained Evangelical truth with the largest liberty of private judgment. For "the faith once delivered unto the saints" and for freedom to serve God, your fathers have striven "unto blood," and Christendom is now only reaping the first fruits of your fidelity to conscience and to duty. We greatly rejoice, not only in our common sympathy and affection, but in our increasing co-operation in Christian work. Like yourselves, we seek to preach the Gospel to our countrymen. We have faith in the power of that Gospel to meet their spiritual wants; and our union is an element of strength in our work. We shall thus in spirit realise our Lord's prayer for His disciples—"That they all may be one, as Thou, Father, art in Me and I in Thee; that they also may be one in Us; that the world may believe that Thou hast sent Me." In this spirit, dear brethren, we welcome you to our town and to our homes, and in spirit we rejoice in our fellowship, in our churches, our pulpits, and in the holiest services of our religion. We are, dear brethren, yours in fraternal love."

There are forty-one of us who have signed the address. (Applause.) The signatures are indiscriminately put, and beautifully blended in harmony. No Wesleyan, I think, is next to another Wesleyan; and, to complete the unity, one of your own Union, by a mistake, has put his name to the address. (Laughter.) In asking you to accept this address, I will only add one or two words. Let me assure you that it is a real expression. It is not got up for this occasion, or for this platform. We have not been awed by your approaching presence into a temporary truce—(laughter)—and you may be sure that when you depart from this place the weapons of our warfare will not be unsheathed any more than they are at the present moment. That address is simply an expression of the manner of life which we evangelical Nonconformist ministers cultivate in this town. (Hear, hear.) As I have said, we have our differences. We differ on some points of theology; on some religious rites, and in church organisation. We do not conceal our differences; we do not underestimate their importance. We respect our differences, and, therefore, we trust and confide in one another. I think it is fifteen years since this Union met in this town. Some of the older members, I have no doubt, miss some of the faces that were very honoured and revered; they have been transfigured and exalted. They miss some voices, too, to which

they have listened in days gone by; these are blending not in your songs, but in the songs of saints and angels before the throne. Let me assure you that the mantle of the dead has fallen upon shoulders broad enough to bear it, and that the standards which have dropped from dying hands have been caught, and are grasped and firmly held, by their successors in the faith and in the service of the Gospel. And to-day the very genius of the place welcomes you. *Circumspice*, and you will see that the proper place for a Congregational Union is in this building and in this town. You will be glad to hear that we are all Independents in Birmingham. (Laughter and applause.) Every man is a law to himself, and every man is competent to make laws for everybody else. (Laughter.) And yet, in spite of that Independency, we catch not a little of your union likewise. I doubt whether there be any town which blends more heartily individual freedom with concerted action. We have managed to do what very few places have done—to make the triangle circular. (Laughter and applause.) So that you perceive your lines are fallen in pleasant places, and you have a goodly heritage. (Hear, hear.) We greatly rejoice in your work. We do not come here to build the tombs of the dead or to adorn them. We are here to unite our sympathies and express our confidence in our living brethren, and in the brethren whom we know and with whom we work. Your successes are our successes; your failures will be our failures. We have no mean envy and no mean jealousy. The nearest approach to those unholy feelings are the hallowed ones that lead us in some measure, though with much shorter steps, to tread in your footprints and to emulate your services. From our very hearts individually, and I am very sure on behalf of all whom we represent, we heartily welcome you to our town, and shall greatly rejoice in your prosperity and success. (Applause.)

The Rev. Dr. JAMES: Dear and honoured brethren, I most heartily agree with all that has been said by the last speaker. It is no common honour to be permitted to be the first Methodist minister to reciprocate a visit from a body of Nonconformists in the town of Birmingham. I refer to the visit that we had from our Nonconformist brethren at the conference in Birmingham last year but one. I can only account for this honour being put upon me by the fact that it has been done on official rather than on personal considerations. I have been reminded of the saying of a German writer, "There are two perspective pictures which lead us poor bewitched mortals through the whole theatre of life—memory and hope." Now I must confess memory has been very busy with me. Holy and tender recollections of my youth and my early life have crowded upon me, and form after form, revered and beloved by me in those days seems to have passed across my mind and evoked feelings of a deep and tender kind. I was familiar with the leaders of your denomination in their public character as preachers and as platform speakers now fifty years ago. William Jay, John Angell James, Thomas Raffles, James Parsons, Thomas Binney, have gone to their reward, and are singing the song of Moses and the Lamb. Now, let me say, I am not only a Nonconformist, but I am a Methodist. (Laughter.) I was told that I was to represent the Methodists here to-day. Brethren, we rejoice in your fidelity to evangelical and fundamental Christian truth. I read with great interest the debates at several meetings of your Union upon questions of a very vital character; and many a time have I thanked God that you were permitted to discuss, in that free and manly fashion, questions of this kind, and that you came out, as the descendants of the Puritans were sure to do, all bright and shining. We all recognise you as among the forefront of men in the great battles for civil and religious liberty, and we join with what other speakers have said in congratulating ourselves and you upon the progress which has been made, and we trust that all that has been wished for may by-and-by be fulfilled. There is another point in your recent proceedings that has awakened very deep interest in my mind. I refer to your projects for a more systematic and organised lay agency in the preaching of the Gospel and in missionary work. You will not be surprised at a Methodist minister specially rejoicing over that, and congratulating you upon it. I know that the Methodists were not the first to employ lay agency, but I think we may claim to have more largely and methodically employed the agency amongst the various Methodist communities than other Churches can do, therefore I do heartily congratulate you, and wish you all the success from that movement that you can yourselves desire. (Applause.) Sir, I cannot sit down without one single personal word as to one of my contemporaries. The Nonconformists of Birmingham did us the honour of meeting us at our Conference; and I wish to say here what I have said many and many a time in purely Methodist assemblies—that I shall never forget, and no one present will ever forget, the long, tender, faithful, admonitory address delivered to us on that occasion by the honoured pastor of this church and congregation. (Applause.) The true appreciation shown in that address, of our experimental theology, and of what we

consider some of the best features in our institution, made a profound impression upon every mind; and the solemn and admonitory exhortation, reminding us that we were put in trust with these things, and must maintain them at all costs, and bear witness to them always and everywhere, will be remembered, I am sure, as long as those live who were present, and, I trust, will leave an abiding impulse behind it to every good word and work among us. Sir, I understand that you are about to celebrate your Jubilee. I rejoice, very much indeed, that you are going to do so; and, as I understand it, it is to be the occasion of renewed and enlarged schemes of Christian enterprise. Of course, the Methodists understand what that means. You would be very unlike that section of your contemporaries if you did not raise a large sum of money, and turn it to good account. All I wish, in conclusion, is that it may be in every sense a "golden wedding" that you celebrate next year. (Applause.)

The Rev. J. M. McKERRAW, speaking as the representative of the Presbyterian churches in Birmingham, said: I stand here, in one sense, as the representative of the denomination to which I belong—the Presbyterian Church of England—and in an assembly whose glory it is to have liberty of senses, including freedom of speech. You will excuse me if I say that I scarcely recognise the portrait that was painted in a sermon which I heard somewhere a night or two ago. I mean in reference to the difference between Presbyterianism in England and Presbyterianism in Scotland. I think that whilst the rule holds good that circumstances alter cases, we are as strong and emphatically Presbyterian south of the Tweed as north of the Tweed; but this very circumstance enables us all the more to rejoice in extending the hand of charity and sympathy towards brethren of other denominations. (Hear, hear.) We are Presbyterians inside and outside, and yet we have very much in common with Independents and Baptists, and all sections of Nonconformists; and there is nothing that I can more heartily endorse than the statement that was made in the address, that the points of agreement are of far more consequence than the points of difference. I remember the union which took place at Liverpool between two sections of Presbyterians four years ago, and the kind words that were said by representatives of the Independents on that occasion. I have been nominally a member of three different Presbyterian churches, and yet I have never been a member of any but one church. It is the same denomination all through, except that we have been uniting. There have been a manifestation of organization and a spirit of co-operation, and not only that, but of incorporation, which has resulted in extinguishing in England certain names, and constituting on English soil one Presbyterian Church of England. We have nothing to do with the Church of England. It is not a Presbyterian aspect of that church. I do not know whether the day will ever come when incorporation will swallow up in one denomination the Presbyterians and the Independents. At all events, it will never be done in our time. But still, without incorporation, there can be perfect unity. (Hear, hear.) We were told yesterday morning that it was quite possible to have unity and also independence. I believe that it is, and that those views that were so well expressed in Dr. Kennedy's paper are sound, and can be carried to an indefinite extent, and therefore there will always be a spirit of love and affection and co-operation with the Congregationalists of Great Britain even though we should never become one and the same denomination. It is a blessed thing that we preach the same doctrines,—that we believe in "one Lord, one faith, one baptism, one God and Father of all," who is above all, and through all, and in us all, and that we are looking forward to the same ultimate blessedness in that place where God's servants serve Him and see His face, and where all distinctions that separate Christian parties from one another are for ever unknown; and it is a blessed thing that even now we trust in the same Saviour and are working for the same great and glorious ends. (Applause.)

The PRESIDENT, in reply to the deputies, said:—I find it very difficult, my dear Mr. Mack, to give expression to the feelings which are suitable in response to the words of greeting which you have so kindly brought to us. Why, sir, we are members of one family; and it is not the wont, I imagine, of those who are of the same household formally to assert their affection and their esteem. A warm grip of the hand is the usual mode of expression in those who are so nearly related. You and we belong to the same people. Your people are our people. We thank you for the kind message that you have brought to us from our brethren in the north; and we ask you to carry back in our name our cordial response, to thank them for the good tidings they have sent, and, still more, to thank them that they have sent so efficient a representative, who has spoken to us words that carried us so heartily along with him, and that were so full of interest to us. May God still prosper the work of our brethren in the north, and may they go on to yet greater things. I am sure, my dear brethren, that I am giving expression to the unani-

mous and hearty feeling of this assembly when I say that we most cordially thank you for the warm and kindly words that you have addressed to us. Happily, this is no novel thing in our experience. We have no need to explain—certainly we have no need to justify—the position that we take with regard to brethren of other denominations. Without any reserve we recognise them as members of the same brotherhood—as servants of the same Lord. We acknowledge the validity of their orders—(laughter)—and without grudging in the least, we recognise their full right to every covenant mercy. (Laughter.) In a word, our simple position is that of recognising in you all that we would claim—that we would desire—for ourselves. (Hear, hear.) I do not know whether Mr. Brown, knowing some of my idiosyncrasies, laid a trap for me in the illustration which he drew from a certain department of science; but it reminds me that his lordship of Peterboro' saw fit to describe the relation which the members of the Established Church took up with regard to the members of the Free Churches as that of parallel lines, whose point of meeting was in infinity. (Laughter.) I think that his lordship was unjust to himself in adopting such an illustration. I know that it does not express the relation of many of his brethren in the Episcopal community; but certainly we should never adopt such a figure to describe the ideal relation which should exist between those who recognise the authority of the Divine Lord, which teaches us to love as brethren, and to bear one another's burdens. If we might draw our illustration from one of those more graceful lines of which mathematicians talk, there are many points of intersection—numerous points of contact, and contact of what the mathematicians term the *Nth* order, when *n* is a very high number. You have spoken of differences, and differences I suppose there must be. It would be a most uninteresting world if there were no differences. But, as you have just said, points of agreement are far, far higher than any of the points of difference. Nay, if I take it aright we recognise each others reality to those higher matters in which we are of one mind in the very fact that we do it. It is because of our hearty reverence, both for the truths which we regard as supreme, and the duties which we recognise as of primary moment, that we each, in our attempt to translate those truths into act and speech, adopt the form that is most adapted to our own personal convictions and our personal aptitudes. I trust, brethren, in the time to come the agreements, the contacts, will be more numerous and still more close, and that while preserving our identity we may, like the separate strands of a seven-fold cord, be united as one common instrument for the diffusion of our Saviour's Kingdom and the promotion of His glory. May grace and mercy and peace from God our Father be with you, dear brethren, and those whom you represent, and may we all love our Lord Jesus in uncorruptedness. (Applause.)

THE JUBILEE OF THE UNION.

The Rev. J. B. PATON moved the following resolution:—

"That the Assembly, looking forward to the celebration of the Jubilee of the Union in the year 1881—2, and anxious to make the occasion subservient to the interest of Congregationalism in all parts of the world, instructs the committee to take steps to secure as large a representation as possible, at the Autumnal meetings of 1881, of the Congregational Churches of the United States of America, and of the Colonies of Great Britain, and other parts of the world, as well as of Scotland and Ireland, with power to include in any invitation that may be issued, the Churches of the Evangelical Union of Scotland."

"That this Union further desires to convey, through its beloved and honoured secretary, the Rev. Alexander Hannay, to the Congregationalists of the United States in their approaching Convention at St. Louis, assurance of strong fraternal regard. Mr. Hannay carries with him the hearty confidence and sincere affection of the Union which he is deputed to represent. As no one is in more thorough sympathy with all the thought and life of English Congregationalism, or has done more by his eminent abilities and devoted and self-sacrificing service, to advance its great work, this Union feels that he is peculiarly fitted to bind more closely the bonds of Christian fellowship between two great confederations of Congregational Churches, which, though separated by the ocean, still preserve, in the absence of any formal bond of association, the most profound reverence for the memory of their common ecclesiastical ancestry, and an unshaken loyalty to those great principles for which their fathers struggled so nobly on this side of the Atlantic, and under the inspiration of which they contributed so largely to the foundation to the glorious Republic of America."

He said: What I have to say in moving this resolution I have written for the sake of brevity and precision. It is natural that we celebrate the jubilee of our Union. It is wise that we use that occasion to promote the interests of Congregationalism. "How can we best do so?" is the question which I propose to answer. Why should we invite representatives of all other Congregational Churches in the world to join us then—to unite with us in praise and thanksgiving to our adorable Lord for His grace vouchsafed to our churches, so that they have continued in our land and multiplied, and that the dark fears which hung like thunderous clouds mutter-

ing disaster over the Union at its birth have passed away? That is well! But our present duty is too urgent to allow time for much retrospective congratulation. And the record of the last fifty years would, mayhap, show somewhat to damp our jubilee, and mix shame and self-reproach with our grateful songs. Accordingly, this resolution asks us to look not backward but forward. We are to kindle our jubilee fires not by the thought of our splendid achievements and successes in the past, but by the thought of the splendid achievements to be done and successes to be won in the future. We are asked to make the occasion subservient to the interests of Congregationalism in all parts of the world; and we invite representatives of our sister Churches throughout the world to join us for this one explicit object. What, then, is the supreme interest of Congregationalism which, apart from and superior to all local concerns, devolves a special responsibility on every Congregational Church in the world, and unites them all together by the bands of a magnetic sympathy and a common duty? Is it not that principle or doctrine concerning the Church of Christ which our Churches hold, by which and for which they live, which forms the very reason of their existence, which separates them from other Christian communities, which is at once the inspiration and the law of them and their service, and which they, if faithful to their convictions, are bound to proclaim and witness as the principle which must underlie and form the true universal Church of Christ on earth? Now, to maintain, magnify, realise, and testify this principle is the supreme interest of Congregationalism to which every Congregational Church in the world is equally pledged, and in regard to which we may fitly summon all of them to deliberate and act with us next year. This principle is no minor or secondary one. If it were, then Congregationalism is a schism; its past history is a long and continuous reproach; and its future, we should hope, would be instant extinction. It is true, indeed, that this principle concerns primarily the existence and vitality of the Church itself, and not the truth which the Church holds and teaches with respect to the Triune God and the redemption of mankind. But is it not the open and conspicuous warning of all Church history that the darkening heresies which clouded the Evangelical faith of the Church sprang out of the corruption of the Church herself? She fell from her own spiritual nature; with that fall, her power, her freedom, and her vision of Evangelical truth were lost. The priesthood which usurped dominion over her then wove the spells of magical superstition by which they veiled and hid the spiritual faith of the Church, and bound their own malign authority over her. And, further, we know—why it is the essence of our faith, as Congregationalists, to be assured—that the one impregnable bulwark and incorruptible defence of Evangelical truth is, and must be, the heart of a spiritual Church—a Church enlightened and secured by the Spirit of Eternal Truth. What, then, is this principle so momentous and paramount which has given birth to all our Congregational Churches, and which they exist to testify as the vital and informing principle of every true Church in every place, and of the Catholic Church throughout the world—the principle which not only constitutes the law and freedom of the Church herself, but which conserves and vitalises all her Divine truth? In reply, I repeat what I have said to Episcopalians when they have asked me what is Independency—what doctrine of the Church Independents hold. "The doctrine of the Church which we hold," I have answered, "is what you repeat in every service of your public worship, and what—thank God!—no Church has so far fallen from its primitive faith as to repudiate or fail to recite in that article of the Apostles' Creed in which you declare not only your faith in the Church, but declare in a perspicuous definition what the Church of Christ truly is—'I believe in the Holy Catholic Church,' which is 'the communion of saints.'" Even the Roman Catechism allows that this second sentence is explanatory of the first, and thus defines the Church of Christ. And this sublime definition or that other, which is its precise equivalent, and is equally ancient—"the Church is the fellowship; a society of the faithful"—sums up in one vivid and complete sentence the doctrine of the church which we hold as cardinal. We accept in perfect loyalty that apostolic and only true doctrine of the Church. We seek to realise it in our own churches. We must bear witness to it with fidelity and power till we win all other churches back to that glorious truth which they have witnessed against themselves for centuries, and the acceptance of which will alone restore to them spiritual life and truth and freedom. Faith and fellowship, then, are the two supreme luminous notes of the true Church, according to this definition—a faith which separates men in the apostolic meaning of the word—saints, in a new and holy relationship to God and His Son, and a fellowship which draws them together, associates and organises them for their mutual spiritual advantage, and the fulfilment of their service to God and man. When these exist—a spiritual faith and a spiritual fellowship—there, according to this ancient doctrine of ours, is the Church.

Where they are not, it is not. And this definition, though brief, is definite, adequate, and complete. It is definite, for there can be no question as to the meaning of faith in its Apostolic sense—the faith of saints. It is not the mystical nonentity which Romanists and Ritualists alike assert, to be insinuated into the soul by the dripping of water from priestly hands in baptism; nor is it the assent of the mind to Gospel truths, as many Protestants have taught. It is the absolute submission of the will to the Sovereignty of Jesus Christ, and an absolute reliance in His salvation as that sovereignty and salvation are presented by His apostles. And in the canon of the New Testament we have now, as the Church has always witnessed, the complete record of Apostolic teaching, concerning Him whose glory, as Lord and Redeemer, they were commissioned to reveal. And this definition is adequate and complete, for in such faith, when its meaning and potency are clearly understood, we behold the great constitutive process which can, and alone can, build up the Church of Christ. In it are the mighty attractions and concords which hold and harmonise believing souls in a holy fellowship, for it is the law of obedience which secures order and freedom, and in it is the living and Divine power which, working through Love, fulfils all the ministry of the Church, both of worship towards God, and of Redemption service towards man. Such is the ancient and apostolic doctrine of the Church—which our churches in modern times confess, and have set themselves apart to test and realise in their own experience, and to testify to others. And I would that next year—the jubilee year of this Union—all the Congregational churches of our land and throughout the world would study profoundly this spiritual doctrine of the Church in the rich compass and fulness of its meaning, and in its relations to manifold burning questions of our time, so that they might understand it with a vivid and certain knowledge, and hold it with the grasp of a wise and resolute purpose. I would that our churches, thus indoctrinated in their own Divine faith, should exult in its majesty and living power, and feel the glory of their mission to make that doctrine regnant and operative in every department of their own life, and to proclaim it with the ardour of convincing faith to other churches, so that they might not only recite it in their creeds, but be regenerated by the saving health it brings. Thus I conceive can we make the occasion of the jubilee of our Union subservient in the most effective manner to the interests of our Congregationalism. And now I wish to give three reasons which show it to be opportune and necessary that the Congregational churches of the world temper their faith in their own doctrine, and re-enforce their testimony of it to the world. There are two great Christian controversies in our age—the one concerns the authority of Divine Revelation and Scripture; the other concerns the Manifestation of Divine Truth and Grace in the Churches. The Bible and the Church, the two organs of the Living Spirit of God in the world, are equally now the subject of questioning and fierce debate. But rightly it is said that these controversies are not wholly distinct: they centre in one. The Bible can only be known, interpreted, defined, in its relations to the Church. It is the message of God to the Church. It is this message, the testimony, of the Church to the world. Only in the discernment of a spiritual church can its truths be apprehended; only by the sympathies and quickening faith of a spiritual church, can its truths be commended and enforced upon the ungodly. To relegate the discussion on the Bible to the judgment of unbelieving critics, and to accept their decision, were as foolish as to let the blind be our arbiters in the art of painting or the worth of Raphael's pictures, or to let the deaf appraise the merit of Handel and Beethoven. It is the believing Church which alone can understand the Bible, and decide on its authority and value. At the back, therefore, of the controversies on the Bible, rises the final controversy concerning the Church. And need I tell you how this controversy now rages everywhere throughout Christendom? Consider how the Roman priesthood, which had not only usurped tyrannous dominion over the Church, but which have sought altogether to destroy the Church by arrogating to itself and absorbing all the titles and functions of authority of the true Church, have, in our day, at the Vatican Council, consummated the hierarchical unity of which they boast, and perpetrated that climax of blasphemy prophesied by the Apostle, in the investiture of the Pope with Divine attributes; so that he "exalts himself above all that is called God, and, as God, sitteth in the temple of God, showing himself that he is God;" and how that priesthood, now in serried array, and with fanatical zeal, forces itself everywhere, and urges with haughty dogmatism the claims of that stupendous parody of the Church, a Papal priesthood, which calls itself the Catholic Church. We recoil from this vast Papal despotism. We see the old Catholic Church struggling to organise and assert itself in several European countries with some spiritual views of the catholicity and redeeming grace of the Church, with which we may sympathise,

but erring fatally, as it seems to me, in that it makes the constituent elements of the Church to be the sacramental grace of baptism and the dogma of the creeds. The baptized are its members, and the rivets which hold them are the Ecumenical creeds. On the other hand, the Protestant churches of Europe are undergoing rapid transformation, and, with them all, the vital controversy is, "What is the Church, who are its members, and what are its functions?" In France and Germany the Churches are loosening their hold upon the State, and are fashioning for themselves an independent organisation; but, smitten with old Papal errors, they seek the law and the limit of their membership, either in subscription to the Apostolicon, as in France, or in baptism, and occasional attendance at the parochial church, as in Germany. And in our country have we not had the great revival, as it is called, of Church order and Church authority in the Anglican Church—a party in that Church daily gaining increased strength, and growing in ascendancy, which practically defines, like Rome the Church to be a priesthood; and overbearing, with endless resources of wealth and literary gift and sacerdotal enthusiasm, promulgates and insinuates that doctrine as the only true doctrine of the Church; whilst, on the other hand, we see the Evangelical party, because it has no definite doctrine of the Church which comports with evangelic truth and liberty, floundering in a helpless dismay before their defiant rivals, and either drifting into a quasi-acceptance of sacerdotal heresy, the clergy magnifying their Episcopal orders—as giving them rank and grace—in the apostolic succession, or lapsing into the garrulous, effeminate dilettantism and separatism of the Plymouth Brethren. Everywhere the minds of Christian men are astir and in conflict on this doctrine of the Church. Then ought not we, in such a time, when the one grand doctrine which we hold, and which makes us what we are, is thus eagerly challenged and combated—when we see such pestiferous heresies flaunted before men, which disfigure and denaturalise the Church of Christ, and rob her of her sovereign truth, grace, and beauty, or when Christian churches and Christian men in all lands, and groping earnestly, if haply they might find it, for the apostolic truth which we have received, and which can secure the well-being of their Church and themselves—ought not we, in such a time, I say, to be faithful to the high trust, true to God and ourselves and our age, by giving testimony, emphatic and clear, which shall be heard of all men, to that sublime truth—namely, that the Church is a brotherhood, a fellowship, of believers in one redeeming Lord, whose inspirations and law and union are found in their one faith, which is the gift of the one Spirit? The second reason for the duty which I urge in order that our jubilee year may be subservient to the interests of Congregationalism, is found in the ecclesiastical crisis which is rapidly approaching in our own country. We are on the eve of an epoch of excitement—it may be convulsion—and of change. Disestablishment, everyone knows, is at hand. Whether her years be more or fewer, it comes apace, and with it will be a great upheaval of all Church parties and denominations. What, then, will be the fortune of our Independent churches? What duty in view of that revolution now devolves on them? Some aver that with Disestablishment the doom of our churches will be sealed. They will sink, it is said, in the great upheaval, and be merged in the great National Church or in one of its parties, when they are loosed from the shackles of the State. Will that be so? Is the principle of Independence merely that of Disestablishment, so that when it is accomplished our mission is ended? No, I believe our Independent churches will only cease to be when the so-called English Church has become independent, and accepts that Divine doctrine of the Church for which we have maintained our independence, not only from civil control but from priestly domination—when she becomes independent too, organising her membership in the equality of brethren and in the fellowship of spiritual faith. But before that time what storms will blow, and in that time what perils will menace our churches! And hence, I conceive the duty which is so important in the present time for the churches, is that they guard and fortify themselves with a stable security in the great Apostolic doctrine of the Church, which is their foundation and defence, that they charge, and possess themselves with the Christian reality and spiritual energies of that doctrine, and that they organise and perfect their church method and work by the Divine preparation and guidance which it will give. Thus I would have them strong as the Apostolic Churches, because, rooted in faith as they were, to stand fast amid all trial and confusion, and having done all, to stand! And more! Would that in these disjointed times, and amid the controversies that will rend the English Church in her separation from the State, the churches, by their fair example, and their calm, changeless, earnest uplifting of the Apostolic doctrine of the Church, might win all parties of that Church, or all the Evangelical party to the acceptance of that doctrine. Then, indeed, our division

will end, and in the one sense, we shall joyfully cease to be "Independents." The last reason which makes me plead for this special consecration of our year, to make it subservient to the interests of Congregationalism, is that the study and the advocacy of our doctrines of the church will answer the eager questionings and solve the grave difficulties which now perplex men—men in our own church and men in other churches—with regard to the Church of Christ. (Applause.)

The CHAIRMAN then called upon the Rev. Joseph Cook, of the United States, to address the meeting. Upon Mr. Cook stepping forward for that purpose the audience rose and greeted him with hearty and reiterated cheering.

The CHAIRMAN: You have almost rendered it unnecessary for me to say what I was about to say—Mr. Cook is a special visitor to this meeting of the Union, and, I am sure, a welcome visitor, both for his own sake and also for his work's sake.

The Rev. JOSEPH COOK then said: God be thanked that the blood of the martyrs is thicker than water, for it is that which makes one of all Christians in the old world and the new. It is that which gives me the authority to assert that inside Christendom there are and can be no foreign lands. (Applause.) The goodly company of prophets and apostles belongs to us all. The blood of our Lord is thicker than water; and we profess to have some drops of it in our veins, and to wish to pour deluges of it into the dead paralytic veins of the world, both in Church and State. Although I am on a denominational platform, I may say that Christ's blood will not circulate through the wasp waist of Sectarianism. (Laughter and applause.) A single swallow of Sectarianism makes the soul wasp-waisted, and I do not purpose here and now to pour out either for my own drinking or for yours a single swallow of that liquid. (Laughter.) Nevertheless, as I am an American, I am a Congregationalist. I am not ashamed of Plymouth rock. It will not be a too bold metaphor, I hope, if I say that Plymouth rock, which is the corner-stone of the American Republic, is a piece of granite broken off the Alps at Geneva. (Laughter.) Who rent the fragment from the mountain? A man much misunderstood in certain quarters and much detested—John Calvin. But Congregationalism in New England is not so much Calvinistic as Calvinistic. (Laughter.) A distinguished theologian of Andover, Massachusetts, said that when the seminary of which he is now the foremost teacher was founded, it had behind it five parties in theology—a Calvin party, a Calvinist party, a Calvinistic party, a Calvinistical party, and a Calvinisticalish party. (Much laughter.) New England theology, as understood by itself, is a reformed modified and consistent Calvinism; and the irregularities of which our brethren would complain could they speak frankly—they who have just expressed to us their sympathy—(laughter)—are now so far removed that a preachable New England theology is very good Methodism. (Laughter.) A preachable New England theology, as represented by Andover and Newhaven, has very little quarrel with the place where Presbyterianism has its seat, and where Oliver Wendell Holmes, of Preston, a Unitarian, delights to see that the Scotch thistle has taken very deep root. Sir, I am thankful to have an opportunity to lift up my voice in gratitude to Almighty God for what Puritanism has done for civil liberty in America. In 1800, the proportion of Evangelical Church members to the whole population of the United States was one in fifteen. Now it is one to five. (Applause.) This is the result of a century of American Nonconformity, and of a total separation between Church and State. Undoubtedly the American Republic has committed great sins; and fearfully has she answered them. (Hear, hear.) I belong to a generation which suffered much in our recent civil war. I am a member of a forlorn remnant, desolate, left over as a tattered fragment of a regiment coming out of battle; and it ill becomes me not to confess the sin which the American Republic committed against human liberty when she fostered slavery. But if on any one stone more than another the sword that sharpened itself for the excision of slavery from our life was made ready for its work, that stone was Plymouth rock. (Applause.) It has been proved, I hold, by American experience, during two centuries and a half, that the separation of the Church from the State under free government prevents the State from ruling the Church, but does not prevent the Church from ruling the State. (Laughter.) How is it that the American conscience was held up to the duty imposed upon the nation during the Civil War? Abraham Lincoln—(applause)—used to say that in the darkest days of the American Rebellion the sheet anchor of the cause of the Union clung to the pulpits of the northern State. I am not here as the representative of any church. You will understand that I am a free rover. I will not say a "chartered libertine of thought;" but I ask no one to be responsible for my positions; and therefore, perhaps, you will allow me to say frankly that Americans of the more serious kind do not regard the civilisation of the Southern American States as an honour to America. From Cape Cod, through to San Francisco, we have sins enough for which we shall yet

be brought undoubtedly to stern account. It is our great difficulty to manage cities under universal suffrage. After slavery was put down, no problem remained of a blacker threat than the mismanagement of our great municipalities; but if there is any rock on which we can sharpen the sword that will cut that ulcer out of our body politic—that rock, too, is the one at Plymouth. A conscientious public sentiment can be created only by an aggressive Evangelical spiritual church membership; and it is our profound conviction in America that the cause of Governments of the people and for the people and by the people, outside of the Church, is bound up, for good or ill, with the cause of the government of the saints and by the saints and for the saints inside the Church. What is Congregationalism? It is said to be very difficult to define that word briefly and precisely; but I shall venture to say that, for practical purposes, Congregationalism means a spiritual church membership self-governed under God and His Word. It is, as we have just heard, a communion of saints, a fellowship of the faithful. But in our American history we have learnt that Congregationalism in great cities—the voluntary principle—sometimes drops into a communion of the fashionable, a communion of the unsaintly, a fellowship, sometimes, of the unfaithful. I believe, of course, that among our modern professors of Christianity, we have not more than one hypocrite in twelve. (Laughter.) I should have hope for the modern world, even if it were proved that in every twelve apostles there was one Judas, for there was hope for the ancient world under the like traditions. Nay, nay, Mr. Chairman, I take back that rash assertion. In the ancient world, when Judas betrayed his Master, he had the grace to go and hang himself. (Great laughter.) But in the modern world, especially under the voluntary principle in the United States, it turns out often that Judas carries the bag, betrays his Master, and has not the grace to go and hang himself, and that his fellow Church members have not the grace to hang him. (Laughter and applause.) It is with a bleeding heart, and with no purpose of exciting demonstrations in this assembly, that I touch in this way the weak spot in Congregationalism under free government and the voluntary principle. Can we in the United States show a Church discipline under our free forms of Church life, maintained in such a way as not to make us blush before the sterner procedures of some other churches organised under an error? If we can do that, the Continent and the future are ours. You ask why Congregationalism has not spread in America more rapidly than it has. If I must say here what I have said often face to face with American assemblies, the chief reason is that it is hard to hang Judas under Congregational institutions. (Great laughter.) It is harder with us than with you, and therefore possibly you will excuse Americans for believing a little more in ecclesiastical Congregational Councils than you do. You are Independents, and in America we are accustomed to make sometimes a distinction between Independency and Congregationalism. I am told that it is your custom not to make much of that distinction; and yet you are, I believe, now beginning to call yourselves Congregationalists rather than Independents. American Congregationalism believes in the autonomy of the local church, but believes that a union of the faithful is, in all particular, a church competent to its own self-direction, and that it is to look for guidance to no one but the Head of the Church. But the Congregationalist order of churches in the United States is reminded often, by its experience, of the fact that individual churches may be called upon to do things concerning the interests of the whole body of Congregational Churches. To ordain a minister is to do such a thing. To depose a minister is to do such a thing. Therefore we have come into the practice of calling a council whenever we have anything that affects the interests of the whole body of Congregational churches. But we do not call those councils in order to receive from them dictation. We are at liberty to disregard their advice and be disfellowshipped if we choose, and take our chances in history under the law of the survival of the fittest. We do not believe in associations, though we believe in councils. We hold in the United States nothing that can be called an approach to Presbyterianism inside the Congregationalist body. We have frequently found our experience justifying the remark of one of the Nestors of Congregationalism in the United States, that associationism leads to Presbyterianism, and Presbyterianism to Episcopacy, and Episcopacy to Roman Catholicism, and Roman Catholicism into Unitarianism and ecclesiastical perdition. (Laughter.) We believe that the communion of saints means not only the communion of saints inside an individual church, but the communion of churches with each other. A spiritual church membership, self-governed under God and His Word, is my definition of Congregationalism. I do not say a baptized population self-governed, but an assembly of converted men who have taken God as their Saviour and Lord, and who,

locking hands with each other, lock hands with Him. Congregationalism means self-guidance only after total irreversible self-surrender to Almighty God. (Applause.) Now it may be the will of Providence that the American Republic shall perish from history. It may be that when our land is crowded, the problem of the management of great cities will become insoluble under universal suffrage. It certainly will do so, unless a spiritual church membership, not indebted to the State for anything, so lifts and educates and transfigures public sentiment that the State will not dare disobey the conscience of the people. (Hear, hear.) There is no statesman of Great Britain so popular in America as that great man whose statue I saw as I walked to this assembly,—that man who lately made the granite hills of Scotland bellow like the sea under his eloquence—uttered, I believe beyond his 70th year—that man who understands America, and understands her faults as well as her virtues, if she have any; but that man, I believe, would tell you, were he here and were this theme before him, that he, as a statesman, he, as a politician, knows that the ultimate hope of civil liberty on the earth is in the omnipresence of a Church taking no craven and apologetic attitude. This is dear to statesmen, dear to philanthropists, dear to all classes of reformers who wish that governments of the people, and for the people, and by the people, should not perish from the earth. Such government you have in England. I know very well England would not exchange its institutions with America, nor America with England, and neither, I think, would do well to make the exchange. But if in England or America popular freedom is to be justified in history, I believe it will owe its final triumph to the triumph of a spiritual church membership putting the State in awe on all public affairs. I shall sit down by stating a few statistics which show that even if it be the will of God that America shall not have a permanent name in history, she yet has accomplished something to show that the people may be trusted to manage their own affairs. In the year 1800 the population of the United States was 3,300,000, and the proportion of our Evangelical Church members was one in fifteen—I exclude Roman Catholics entirely in all these estimates—and by Evangelical Church members I do not mean a baptized population only. A professor, pacing with me one Sabbath up and down the avenue in his garden, said to me, "In America you make a distinction between the converted and the unconverted man. A Christian with you means not simply a baptized person, but one who has professed change of heart and publicly united with some Evangelical church. Between 1800 and 1850 there came into the Evangelical churches of the United States more than three million such persons. Between 1850 and 1870 there came in nearly three million more, and between 1870 and 1880 there came into the Evangelical bodies of the United States two-thirds as many as in the previous 20 years, or the 50 years preceding the 20. We have a population of fifty millions or thereabouts, and we have, including Catholics 9,500,000, or I suppose about 10,000,000 registered on the list of church members in Evangelical bodies. (Applause.) We have no Bishops Bill, we have no bishops or archbishops. This is the result of a voyage across the howling, yeasty, tumbling seas of Nonconformity, where, it was said, we shall be wrecked. Well, it may be we shall be wrecked yet, but if history were to close her pages to-day, it would be written that nowhere on the face of the globe is the course of free government more hopeful than in America to-day, because nowhere on the face of the globe have we seen better illustrations of the power of a free Church in a free State. (Applause.) Therefore, my friends, pardon me if I ask Americans and Britons to clasp this Word of God to their bosom—(applause)—as not merely the charter of the Church, but the charter also of civil liberty, such as England rejoices in, the charter of whatever America has attained worth the name in her progress to popular freedom of a safe kind. It is possible we have not attained it yet. Serious Americans know the faults of our brethren, and are willing to confess them, although, as Dickens said once, I believe, in "Martin Chuzzlewit," "They prefer to make the criticisms themselves rather than hear others make them." (Laughter.) Let us, assuring ourselves that the communion of the faithful, the fellowship of the saints, is at the basis of all political as well as of all religious progress bring the nations so closely into communion that we may bind them to God's Word, and make the music of His pulses the marching song of the ages. (Loud applause.)

SPECIAL JUBILEE FUND.

The Rev. Dr. ALLON moved the following resolution:—

That the Assembly, grateful to God for the measure of peace and prosperity which the Congregational churches have enjoyed during the last fifty years, and anxious to mark the sense of the responsibilities which God's goodness devolves upon them in regard to future service, instructs the committee to take steps during the jubilee year to raise a special fund, which shall be available in the first instance for strengthen-

ing the Church Aid and Home Missionary operations of the Congregational body, and for such other denominational uses as may seem to be most urgent. The Assembly for this purpose empowers the committee to appoint a special committee (to be nominated by the Committee for General Purposes) to devise a scheme for the collection and distribution of the special fund, and to report to the Assembly in May next.

He said: We are about to celebrate the jubilee of the organisation of our English Nonconformist churches. That, you may say, is not a very great matter. It does not evoke any of the august memories of our last great celebration eighteen years ago, it does not touch any of the profound principles involved in that commemoration, nor does it appeal to those tender and pathetic memories which characterised the story of the secession of 1662. We have to deal simply with a certain development of organisation, the way in which our church life has embodied itself, and the consideration of methods for carrying this embodiment and this expression still further. I am not old enough to remember the origin of the Union fifty years ago, but I can go back to the year 1840, when it was about ten years old. The meeting was held in the Congregational Library. It was not a very great thing. There was an address from the chair; it was a pastoral letter drawn up by one of the secretaries, and addressed to the churches, very much in the form of an ecclesiastical sermon. The *Congregational Calendar* made its first appearance in the year 1840, two-thirds of it consisting of an almanac and the usual information to be found in almanacs, even including information concerning the railways that ran to and from London. The thing was altogether very modest, and, if we would know the value of organisation, we may simply to contrast the Congregational Union and the condition of the Congregational Body in 1840 with what it is in 1880. (Applause.) The question now is—Can our churches be persuaded during the coming year to do anything more than they have done for the development of the organisation and the spread of the principles which they justly hold dear? I think our progress has been in every way very remarkable, whether we test it by the number of chapels that have been built, by the missions that have been in operation, by the increase of church members, and, most of all, by the diffusion of the principles which our churches have represented. What shall we do and how shall we accomplish it? Is the jubilee of our church organisation worth celebrating? and, if so, what can we do to develop principles which we justly hold very precious, and methods which I think experience has proved to be very wise? I doubt whether, just now, we are keeping pace with the advance in population, or our chapel building has been equal to that of some of the religious bodies that are contemporary with us. I doubt whether we are sustaining our principles in the form of literature with that interest and vigour which, perhaps, we might, and which others are manifesting. There is great need that we should take some fresh start, that we should try to keep pace with the population more adequately. We need that we should organise in the way in which our County Unions have organised, that we may undertake blessed enterprises which, singly, our churches are altogether incapable of. It is proposed that a Jubilee Fund shall be created. Of course money is the essential condition of all material enterprise; it is the essential condition of giving material embodiment to the spiritual life and influence which our churches try to diffuse. We may judge by what the Bicentenary Fund has accomplished of what might be done during the next twenty years, if a corresponding fund could be called into existence during the coming year. The way in which that fund is to be applied is rather for a committee than for this assembly. My simple proposition is that our churches shall be urged to make the coming year a year for a fresh start in our congregational development. This cannot be done unless somewhat of enthusiasm be excited. I do not think the occasion itself is likely to excite any overpowering enthusiasm, such as that of eighteen years ago, but I do think we might perhaps derive enthusiasm from our principles somewhat more spontaneously than we were prepared to do before. Can we not do something during the coming year, first to extend our chapel building? Both in large towns and rural districts there is great need for extension in this district. Then there are missions to be organised which religious ingenuity will easily devise, and which, under the general direction of a distributing body might be organised with great efficiency. Then I think we might do something for our literature. One of our most precious traditions is that we have always been characterised by an intelligent appreciation of our principles; that we have had more confidence in the diffusion of principles than in the erection of material structures or the organisation of agencies. I wish I could see symptoms that our churches cared much for their principles and for the exposition of those principles in their own literature. I doubt whether there was ever a time in the history of our churches when they cared less for the literary exposition and expression of their principles. I trust

in the coming year you will do something more than has been done in past years to show that you do appreciate the importance of principle. If you fail to find adequate literary expression for your principles, depend upon it your material structures will not count for much in time to come. I hope, therefore, that this may be included in the measures that may be projected for the celebration of the coming year. The great thing is to interest all our churches in this movement, to make them feel that the time has come for another large step onwards. I think our influence is felt in a much larger degree than at any former period of our existence. We have only to take advantage of the prepossessions in our favour and go forward in the direction of the last fifty years, to make an impression upon England far greater than any we have hitherto made. (Applause.)

Mr. J. O. NICHOLSON, of Macclesfield, seconded the resolution. In so doing he strongly enforced the claims of the county districts. He expressed a hope that the work which would be set on foot by the fund they hoped to raise would do much to encourage those men who were working there under many privations. There were many ways in which such a fund could be efficiently used, but they would be exceeding the bounds of their discussion if they went into that subject. Let them be determined, first of all, to raise a fund—and one commensurate with the work to be undertaken—and then let the committee earnestly seek out the best way of using the money. He hoped the formation of this fund would commend itself to every one, and that they would, in their several centres, strive to inculcate the principle of health for the weak, sympathy for those who were struggling, and earnest prayer that the good which should result from that meeting should never cease, that God would indeed give the movement his great blessing. (Applause.)

The resolution was unanimously adopted.

THE OPIUM TRAFFIC.

MEMORIAL FROM THE SOCIETY OF FRIENDS.

Mr. J. G. ALEXANDER (who was accompanied by several other members of the Society of Friends) read the following memorial:—

"To the Autumnal Meeting of the Congregational Union of England and Wales to be held at Birmingham.

"Dear Christian Friends and Brethren,—We ask permission to bring before this year's autumnal gathering the subject of the opium trade between India and China, and of the revenue raised therefrom by the Indian Government. We are aware that this subject has already claimed the attention of a former meeting of your Union and that you then expressed a strong condemnation of the course pursued by our Government in relation to it. It is, therefore, unnecessary that we should attempt to lay before you the history of the question, which is familiar to so many of your members.

"This subject was brought before the last yearly meeting of the Society of Friends, and received its serious consideration. Feeling deeply that our country has, by the action of its successive Governments during a long period of years, become guilty of gross injustice towards China, and an instrument of the moral and physical degradation of her subjects, and that this action is especially to be deplored, as it has created a most serious obstacle to the progress of Christian missions in that country, we thought it our duty at once to present a memorial on the subject to our Government. In this memorial we urged that this country ought to assent to the abrogation of any convention or treaty by which China, under compulsion, permits the importation of opium, that the growth of opium in India should be discouraged, and that we should lend our moral support to assist China in checking the whole trade in this noxious article. We were, however, unable to obtain from the Government any assurance that they would take steps in this direction, and as a matter of fact, the Chefoo Convention, which was signed by our ambassador, Sir Thomas Wade, more than four years ago, remains unratified, so far as regards the clause contained in it by which the Chinese Government would have been to some extent relieved of their treaty obligations to admit opium.

"Under these circumstances we are bound to appeal to our fellow-countrymen, upon whom must finally rest, in a constitutional country like our own, the responsibility for the action of their Government. Especially do we turn for support to those who, like ourselves, profess the holy religion of Jesus of Nazareth, and we accordingly ask you to join with us in raising so loud a protest against the iniquitous source of revenue, that our Government shall be induced to listen, and to find some other means for meeting the exigencies of the Indian budget. It may be that they will have for this purpose to require some pecuniary sacrifices from the people of this country; but we hope that our fellow-countrymen will not allow themselves to be deterred by such considerations from following the course pointed out by the laws of justice and humanity, and that they will prove themselves worthy successors of the generation which voted twenty

million sterling to get rid of the guilt of slavery.

"Signed in and by direction of the representative body of the Society of Friends in Great Britain, at a meeting held in London, 10th month, 9th, 1880, by

"RICHARD LITTLEBOY."

Mr. J. HARVEY (of Leeds), in supporting the memorial, said that the great extent of the opium traffic was evident from the enormous revenue which it yielded to the Indian Government. The estimated revenue for the present year was seven and a quarter millions, and the actual revenue for the past year was over eight millions; and the whole of the iniquitous traffic had sprung up not merely by oversight, but by the direct agency and fostering care of the British authorities in China and India. England, as a nation, was therefore directly responsible for that great evil. Other evils had grown up, in consequence of their carelessness or oversight, but this had arisen from their own direct and deliberate endeavours. It was scarcely necessary to argue the question that opium intemperance was an evil. Those who had gone into the subject, believed it to be a far greater evil than the alcoholic intemperance, which was afflicting our own country; but what would be thought if the latter evil was forced upon us by the fleets and armies of a foreign power? About the year 1838 there was a very promising agitation against the opium trade, and everything seemed to promise a speedy end to the traffic. A serious difficulty, however, was brought about with the Government of China, and England was not magnanimous enough in the face of a threatened war, to confess that it was in the wrong. *Inter arma silent leges*; and even Christian men could not be brought to believe that this country was in the wrong and that China almost entirely in the right. One advantage of taking up the question now was that no war was threatened, so that the question could be discussed strictly on its own merits. Every Chinese missionary had described the opium traffic as one of the greatest obstacles to the spirit of the Gospel, and on that ground alone the most strenuous efforts should be made for its abolition. (Applause.)

The Rev. Dr. LEEGE then said:—Mr. Chairman,—The motion which it devolves on me to bring before the Assembly fitly follows the memorial from the Society of Friends in Birmingham to which we have listened with so much interest. It is an incident in my life to which I shall henceforth ever look back with satisfaction, that it fell to my lot to give practical effect to their sentiments on the opium traffic, so far as we can do so on an occasion like the present. It is fitting, moreover, that I should respond to their memorial with the motion in my hand, having been a member of the Anglo-Oriental Society for the Suppression of the Opium Traffic, and on its Executive Committee, since its formation, for a friend, the late Edward Pease, of Darlington, must be considered to have been the founder of that Anti-Opium Society. But for the stimulus and direction he gave to thought in the first place by the prizes which he offered for essays on "British Opium Policy, and its Results to India and China," it is not likely that the idea of the society would have occurred as it did to any one. His plans and deeds of Christian benevolence were many. Not another of them, perhaps, was on so grand a scale as the Anti-Opium Society, and I believe that the results of it will continue to follow him to heaven through the distant future. The resolution committed to me is as follows:—

"That having regard to the great and increasing evils attending the course pursued by the Indian Government in the production and sale of opium—as inflicting, for the sake of revenue, grievous wrongs on China and British Burmah; as obstructing the success of Christian missions, and as in every way injurious to Great Britain in the eyes of the world; the Assembly desires to unite anew with other Christian bodies in condemning that course, and to express its earnest hope that our Government will not delay longer in doing justice to China in the matter of the opium clauses of the Chefoo Convention, negotiated four years ago, and will initiate a policy tending to the suppression of the opium traffic."

I will not occupy much time in dealing with the various counts of the indictment which the resolution prefers against the course of the Indian Government in the matter of the opium traffic. I could, indeed, say much on each of them, and support it by the testimony of my own experience and observation, but I do not think that it is necessary for me to do so to-day. The object of the Anglo-Oriental Society has been in the first place "to disseminate information, and to raise a protest against the iniquity and inhumanity of the opium traffic." During the six years of its existence, it has done much to accomplish this object, and its efforts have been seconded by the Press generally, by the organs of different ecclesiastical parties and by individuals of our own and other bodies. Altogether the general mind of the country in reference to the course of the Indian Government and the evils resulting from it is very different from what it was in 1874. I may be excused, therefore, from arguing out to you the different counts of the indictment in my motion; but I will venture to say a little on two or three points. It is said that the evils complained of are not

only great, but "increasing." This means that the quantity of opium produced in India and available, therefore, for the market in China and British Burmah, is larger from year to year. Mr. Pease, the member for South Durham, made this point exceedingly clear in his admirable speech, which introduced the opium debate in the House of Commons in June last. In 1835, the net revenue derived by India from opium was less than one million of pounds; last year it was more than eight millions. I was one of a deputation that presented an address on the trade to the Marquis of Salisbury in 1876, and I certainly understood him to say in reply that the area of the cultivation of the poppy in India should not be extended. But if it was not extended, how came the revenue to be so much greater last year than it was in 1876? Was the revenue from opium over-estimated by the financiers in India as the expenditure on the Afghan war was underestimated? We wait for further information from India to answer this question; but it is evident as the daylight that the evil of poppy cultivation and opium production is increasing in India. Our minister in Peking, talking with me there in 1873, on the opium trade in China, said that if it had been taken in hand by both parties, the English and the Chinese, at the close of the first war in 1842, it might have been checked, if not altogether suppressed, but that the evil had since grown so as to be beyond control. It is greater now than it was in 1873, and whereto is it to grow? It must be checked, or it will prove the ruin of our Indian Empire. As I believe that God ruleth in the earth, I must believe this. The thundercloud of providential retribution is long in gathering, but it becomes fully charged at last, and its fury is poured out. How the event will come about we do not know, but come it will, unless there be repentance and amendment. Do I say this because I am not thankful for my birthright as a native of this country? It is because I love my country, and am proud of it, that I speak as I do. If the evil of which the resolution speaks be allowed to continue to increase as it has done, the time will come when as Canaan spued out the tribes of the Amorites because their iniquity was full, so will India spue out its so-called Christian masters of Great Britain. Then shall it be asked, "Who hath taken this counsel against her, the distributor of crowns, whose merchants are princes, whose traffickers are the honourable of the earth?" And the answer will be, "The Lord of hosts hath purposed it to stain the pride of all glory, and to bring into contempt all the honourable of the earth!" (Applause.) The motion speaks of wrongs done by the Indian Government through its opium, not only to China, but also to British Burmah. Before our annexation of that territory, it was a penal offence to grow the poppy in it, and to smoke opium; so it is still in Burmah, where our rule does not extend. The country suffers and groans under the madness and tyranny of King Thebau. Outrages such as he is guilty of are not to be found under British rule, but that rule makes provision for and encourages the sale of Indian opium; and as the habit of using the drug increases, crime and poverty increase with it. This subject was well handled by Mr. Mark Stewart in the debate in June. Many of the Burmese themselves deplore the growing evil, and pray to be delivered from it. In January last year, in a numerous signed petition, presented to the Chief Commissioner, it was said—"If you must have so much revenue, take it in any other form; double the capitation tax; but do not raise it by encouraging the spread of a vice for the sake of indulging in which our sons are converted into robbers of their parents." I know not what the Commissioners said in reply to this petition, but I think I know what is the unanimous feeling as to the matter in this assembly. Is it not this—that the course of the Indian Government in Burmah in regard to opium is utterly condemnable? The prayer of the Burmese ought to be heard. Whatever may be the policy pursued as concerns the opium trade with China, it would be easy to reverse that pursued in Burmah. There is no difficulty in the matter to startle even a timid financier. Here a beginning can be made. Let all the opium farms in British Burmah be abolished; let the export of opium from Calcutta and Bombay to Rangoon and every other Burmese port be strictly forbidden. I do not see why this may not be done. We shall all be disappointed if a Government presided over by William Ewart Gladstone do not order it to be done at once. As Burmah is on the west from China, so at some farther distance from it, on the east, lie the islands of Japan. Lord Elgin concluded a treaty with their Government on the 27th August, 1858. The Minister of the United States had concluded a treaty with it just a month earlier, containing a clause, on which the Japanese insisted, for the exclusion of opium from their coasts. Lord Elgin could not but follow suit, and have the same article in the British Treaty. But let us not do him injustice. He was a Christian man, and I have no doubt that he signed his treaty with Japan forbidding the importation of opium with a glow of satisfaction that had no place in his bosom when he extorted at Thien-Tsin, from the Chinese Commissioners, the legalisation of its importation into China. I have departed

from my motion for a moment to say these few words about our treaty engagements with Japan in relation to opium, because it places in a striking light our different conduct in dealing with China, and especially with our fellow-subjects in British Burmah, while the Japanese Treaty exists and is enforced, the element of discord and suspicion which most of all has embittered and fettered our intercourse with China cannot have place in those lovely islands. And thus far the result has been accordingly. But I must hurry on to the concluding causes of my motion without pausing to insist on how obstructive the opium traffic is to the progress of missions in China, and how injurious it is to our national reputation throughout the world. Other difficulties there are with which the missionary in China has to cope as he best can. This opium traffic intensifies them all. It meets other missionaries as well as those from Great Britain. They, of course, protest their different nationality, and that their country is free from a track so dishonouring to Christianity, so injurious to human welfare; and in this way our country and our missions become more identified in the minds of the Chinese people with opium, against the introduction of which they fought, and fought in vain, against which they have never ceased to plead with their conquerors, but have hitherto always pleaded in vain. The resolution before the assembly, Mr. Chairman, expresses an earnest hope that our Government will not delay longer in doing justice to China in the matter of the opium clauses of the Che-foo Convention. Sir Thomas Wade and Li Hung Chang, Ministers Plenipotentiary on behalf of Great Britain and China, met at the port of Chi-fu, in Shan-tung, in September, 1876, and negotiated an agreement, which was supposed to settle the questions which were disturbing the harmony of the relations between the two empires. One of those questions had respect to the conditions of trade. The Chinese Commissioner agreed that four new ports should be opened to foreign trade, and that landing and shipping of goods should be allowed to steamers at six new places on the great Yang-tze river. As a return for this concession, the British Plenipotentiary agreed that he would move his Government to restrict the area within which a certain Chinese tax, called Li-Kin, should not be levied on foreign goods at the open ports. This Li-Kin, as Lord Salisbury explained it in the House of Lords last year, is not the ordinary taxation of the country. It is an extraordinary tax, first imposed by the Government in consequence of its financial difficulties. It is very much like the Income Tax, which, if I recollect rightly, was first imposed by Sir Robert Peel, because of our financial difficulties, and since then has now been raised and now lowered, according to the condition of the general revenue. We have never yet been able, since it was invented, to get rid of it altogether. It is like the old man of the sea, which poor Sinbad could not shake off after he had once allowed him to get on his shoulders. Of this nature is the Li-Kin of China. Narrowing the area within which exemption from it was allowed was certainly a concession to the Chinese Government. But then came the consideration of what was to be done in the case of opium. This is far the most important of all foreign imports into China, and the small bulk into which many pounds' worth of it is compressed, makes it very convenient for the smuggler. A cargo of opium comes into the port, say, of Shanghai, and the importer pays the tariff duty upon it. It is then sold, and it is easier for the purchaser to evade the Li-Kin duty in conveying it into the interior, than with any other more bulky wares. There was the evil of smuggling to be dealt with by the Chinese Government, and there was the loss of revenue. In consideration of these things, Sir Thomas Wade agreed to induce his Government to allow that opium, when brought into port, should at once be taken cognisance of by the Customs, and stored until there was a sale for it, when the importer should pay the tariff duty on it, and the purchaser the Li-Kin. This would prevent the evil of smuggling; this would secure to the Chinese Government its full tribute of that tax. Such is the substance of the stipulation in the Che-foo convention regarding opium. Another article provides that the Chinese concessions should take effect within six months after the Imperial approval of the Convention; and that the British concessions should only take effect when our Government had arrived at an understanding on the subjects with other foreign governments. What has been the consequence? The Chinese concessions all took effect in 1877, and these British concessions have not yet taken effect. It almost seems like a case of sharp practice on our part to obtain soon what we desired, and to give a vague promise, which we might or might not fulfil. But I entirely acquit Sir Thomas Wade of being guilty of any such sharp practice. He acted to the best of his ability, and I would almost venture to say that he found a Christian satisfaction in doing even a little to alleviate the evils of the opium trade. He has reason to complain that his Government has as yet declined to ratify the Convention. What has caused the delay? I believe the Marquis of Salisbury stated the true cause last year in the House

of Lords, when he said that by the operation of the opium concession smuggling would be absolutely barred, and the tax on opium might be raised to any amount provincial governors pleased—a result which, practically, would neutralise the policy that hitherto has been pursued by this country in regard to that drug. This is the truth, the dishonourable truth—dishonourable not so much to Lord Salisbury, who avowed it, as to the policy of our country in the matter. Our Government thought that the proposed concession might raise the price of opium so as to check the sale of it, and diminish the export from Calcutta and Bombay. Sir Charles Dilke, in the debate of June, rather placed the delay in the ratification to the account of the tedious but necessary negotiations between Sir Thomas Wade and the ministers of other nations in Peking. My own impression is that the obstacle to ratification presented by other nations has very little to do with the long and unseemly delay. If it be otherwise, why, then, have all Christendom leagued against China; its ministers a pack of hounds pursuing the heathen giant, to make him consume his tale of opium for the benefit of our Indian revenue. We shall see when the long-promised report of negotiations arrives from Peking. Meanwhile, I cannot but think that it is India's carriage, and that alone, which stops the way. But if there be any insuperable difficulty in the way of ratification, interposed by other nations, there still remains justice to be done, a return to be given to China for the concessions made by it in the Convention, and to which effect was given without delay. This is the reason why the motion departs from the usual phraseology on the subject, and instead of expressing a hope for speedy ratification, rather insists that justice in the matter shall be done. If the engagement entered into by Sir Thomas Wade cannot be carried out to the letter, Great Britain is not so poor spirited, and so bereft of resources, as to pocket the advantages which the Convention secured, and not give to China more than the return from them which it promised. Justice having been done to China in the matter of the Indian Convention, the resolution finally gives expression to the earnest hope of the assembly that our Government will go on to initiate a policy in India tending to the suppression of the Indian traffic. I would wish now that I had begun my speech with this, and devoted to its illustration all the twenty minutes allowed to me, instead of having, at the close of them, to hurry through a few cursory observations upon it. Mr. Gladstone said, in the June debate, that while entertaining the most earnest desire to take steps for our withdrawal from the opium traffic, he could not and would not give a promise upon it till he saw the means by which it could be effected. Even in that very restrained and doubtful utterance, I found ground for encouragement. Mr. Gladstone, with the heart to prompt and the head to devise, which places him certainly among the foremost men of our age, desires in the matter what we desire. I do not think he will labour in vain to find out the process by which his desire and ours can be effected. We do not wish to understate the difficulties that surround the problem. It is only the revenue from opium which keeps our Indian Government from speedy bankruptcy. We are not prepared to give up our hold and possession of India. We cannot, and we dare not, while it is not wrested from us by internal mutiny or foreign invasion, withdraw from it, without having made some good provision for its good order and well-being in the future. How to do the best for India, and to cease from the great ill we are doing to China—this is the problem which our Government has to solve, and which all of us, and especially the Anglo-Oriental Society, have to help it to solve. Are the people of this country prepared to tax themselves by an additional amount—say, of seven millions a year, for an indefinite period—in order that the Government may at once end its opium monopoly in India? I am afraid the proposal of such a measure by Mr. Gladstone might possibly give Lord Beaconsfield another chance. And yet, if no other means can be devised, it may come to this; and I would have the minds of men, through the length and breadth of the country, familiarised with the idea. We cannot afford to go on doing wrong. Our better nature says we would not if we could, but we cannot. It is better for our country to go into the future maimed, lessened in its proportions, than to go whole, and larger even than it is now, to—I use Milton's euphemism—say to “bottomless perdition.” No apology, however, can be allowed which would encourage the Indian Government to go on in its present course. Many of our Indian statesmen attempt apologies for it which it is hard to listen to or to read. As I sat in the gallery of the House of Commons, and heard the opium debate of 1876, I felt thankful once and again that Paul was not mealy-mouthed, but could speak out his mind soundly on occasions, as when he wrote, shall we say, “Let us do evil that good may come, as some do, whose damnation is just.” But we are not yet come to that point in this opium question when all good men are called on to raise the cry, *Fiat justitia ruat cælum!* “Let justice be done, though the sky tumble

down.” I am not afraid of the sky tumbling down,—

“The God that moves the stars along,
Gave all the promises.”

Least of all am I afraid of the sky tumbling down when men are doing what is just, as the member for Birmingham—and I am not thinking little of its other members when I use that term specially of John Bright—as John Bright once said in the House of Commons, “To the right eyes there arises light in the darkness.” And, even dim and short-sighted as I am, I can see many gleams of light in the future of the policy which the resolution calls for. I have indicated my opinion that that policy should take effect first and fully in British Burmah. Then let the area of more than half a million acres devoted to the growth of the poppy be surely circumscribed from year to year. Reductions more and greater, I believe, than the most sanguine anticipate, can in the meantime be made in the various expenditure of the Indian Government. China, I have no doubt, will co-operate delightedly and sincerely in repressing the cultivation of the plague-plant within its borders. Trade will revive and prosper in India, and receive a grand expansion in China. The demons of famine will be driven from both countries. A mighty impulse will be given to our missionary labours, and a great success will crown them. In the words of the grand evangelical lyric of the Old Testament: “Then shall the earth yield her increase, and God, even our own God, will bless us. God shall bless us, and all the ends of the earth will fear Him.” (Loud applause.)

The Rev. EUSTACE CONDER, M.A. in seconding the resolution, said there was hardly a page in the history of England which could be read with deeper sorrow and shame than that which told of its connection with the opium traffic. The prosperity of the traffic began in smuggling. Private smuggling was bad enough, but smuggling, carried on by one Government against the protest and entreaties of another, was far worse. The traffic then went on in poisoning, and it issued in a war of which Mr. Gladstone had said, “A war more unjust in its origin, a war more calculated to cover this country with permanent disgrace, I do not know and have not read of.” The evil was still growing, and was threatening to become one of the most tremendous hindrances in the way of the spread of the Gospel. Yet we folded our hands and said we were not responsible. An appeal from such a body as the Society of Friends ought not to be disregarded. No doubt the thing could not be dealt with by a resolution, or settled with the stroke of a pen; but surely it was not too much to entreat the Government to initiate a policy, the end and aim of which should be first the limitation, and then the suppression, of so infamous a traffic. It was said that the Chinese would have opium somehow. It was no part of our duty to hinder them from growing it if they chose, or to prevent them from buying it, but we ought to have clean hands, and we ought not to leave it in the power of the Chinese to say, “We would not allow this in our land, but you forced it upon us; it is destroying our nation, and you will not allow us to use the power of our own Government to preserve the life and prosperity of our own land.” It was not simply a question of money, it was a question of right and wrong. If we really believed that God governed the world, how could we, for a moment, allow the supposition that any questions of revenue should stand in the way of what was a clear question of justice and honesty? It had been stated, however, on high authority, that if the traffic were stopped, such relations might be opened with China that at no distant time all the losses that we might now sustain would be repaid. If there was ever a time when we might hope that the voice of justice would make itself heard, it was when there was a chief adviser of the Queen and head of the country who believed in justice more than in expediency. (Applause.)

The Rev. S. CONWAY proposed a rider to the resolution, to the effect that the Assembly declared its willingness to accept such an increase of taxation as might be necessary to secure India from any addition to its burdens by the loss of revenue from opium; but, in order to secure unanimity in the passing of the resolution, as proposed, it was withdrawn.

The Rev. Mr. BRYANT, a returned missionary from Hong Kong, briefly supported the resolution, and testified, from personal experience, to the obstacles placed in the way of missionary enterprise by the opium traffic. The resolution was then put, and unanimously adopted.

Mr. GURNEY, in behalf of the memorialists, thanked the Assembly for its cordial response to their appeal.

The CHAIRMAN then pronounced the benediction, and the Session closed at two o'clock.

“In consequence of the unexpected length of the report of the two sittings of the Union, we have been obliged to defer the report of Tuesday evening's meeting at the Town Hall, Birmingham, till our next number.

THE BAPTIST UNION.

At the adjourned session of the Baptist Union of England and Wales held on Wednesday, Oct. 6th, at Bloomsbury Chapel, the report of the British and Irish Home Mission for the year ending September, 1880, was read by the Rev. W. Sampson, secretary. The report stated:—“In many of the rural districts where the people are scattered and poor, where social and sacerdotal influences are brought to oppose them in every way, but for such help as that which your society gives, they would soon have to give up the struggle. Your committee believe that the Baptist churches of England do not mean to let these small struggling churches perish. In some districts, they are almost alone in the witness they bear to the truth of Christ.” The income for the year had been £5,084, and the expenditure £5,868, leaving a deficit on the year of nearly £800.

Mr. Brock, of Huddersfield, moved the following resolution, which was seconded by Rev. T. M. Morris, and adopted:—

That the report and balance-sheet of the British and Irish Home Mission, as now read, be adopted; but that it is desirable in future that fuller information should be given respecting the operations of the society, showing more clearly and in detail its net income and expenditure.

ANNUITY FUND.

The Rev. W. SAMPSON also read the report of the Annuity Fund, which stated that £11,388 had been received during the year ending October 1st, 1880. The number of beneficiary members was 429, with 233 wives. The annuitants were 31 men and 35 widows. The committee were of opinion that the time had now come when energetic efforts should be put forth in order to canvass the churches with reference to this fund.—Mr. HARVEY (treasurer) said the cash statement showed free contributions amounting to £5,501, and beneficiary contributions £2,483. The dividends were £2,886, and there was a legacy of £360. On the other side, the payments for printing, stationery, &c., were £263, and to annuitants £2,421; £3,674 had been invested. There was a balance of £3,981 at the bankers', which would be invested as soon as possible.—Rev. CHARLES WILLIAMS moved the reception and adoption of the report and balance-sheet, which was seconded by Rev. H. DOWSON, and agreed to.

AUGMENTATION FUND.

Rev. W. SAMPSON reported that 161 persons had applied for the benefit of the Augmentation Fund. Of those cases, 96 had been recommended by subscribers. The necessary sum has been received towards meeting the £1,610 required to supplement the fund, so as to give £10 additional to every person. They might expect another £400 to be contributed by those who had recommended cases and had not yet paid their subscriptions. The remaining £400 must be provided. Certain cases were not considered eligible for the fund, and had been so written to, but at the committee meeting it was resolved to accept such cases as eligible this year.

A question arose as to the meaning of the 2nd rule, “That the income of the society, after deducting working expenses, shall be distributed among those pastors of contributing churches whose salaries are not less than £60 or more than £150 a year.” The PRESIDENT, on being appealed to for his interpretation of the rule, said that his impression was that the rule meant that the £60 should be actually raised by the church, independently of all other funds whatsoever. An endowment was not a subscription on the part of the church towards the pastor's salary. His decided conviction was that the £60 must be raised by the church itself. A subscription, initiated by Mr. Chick, resulted in raising £200 towards the fund.

The doxology and benediction terminated the proceedings.

SECOND SESSION.

The second session of the Union was held on Thursday morning at Bloomsbury Chapel, the Rev. F. Trestrail, president, in the chair. A message was received from the Rev. C. M. Birrell, acknowledging kindly the affectionate message sent from the Union to him in his illness.

DEPUTATION FROM CONGREGATIONAL UNION.

The deputation from the Congregational Union, consisting of the Rev. Dr. Kennedy and the Rev. Dr. Allen, was then welcomed by the President.

Dr. KENNEDY, in his address, said: “As I look round this meeting I could quite imagine that I am here in an assembly of the Congregational Union. I see no visible signs of difference whatsoever; ‘one faith, one Lord,’ and I add boldly ‘one baptism’—(laughter and applause)—unites us. We may differ as to outward administration, but we believe in the same spirit, and we trust we are partakers in that spiritual baptism which, even you, I know, regard as supremely more important than any outward sign whatever.” In the course of some further remarks, he observed: “We have heard much of what has been said elsewhere with regard to schools of thought, and the plea is a very strong one in favour of the tolerance of widely divergent schools of thought within the margin of one

church. I do not suppose that you object in principle to that statement respecting the necessity of tolerance in matters of opinion, even within your own body. But there are limits to such tolerance. (Hear, hear.) And when the Godhead of our Saviour is called in question—(hear, hear)—when the truth of the supernatural narrative, touching His birth, His life, His resurrection, is called in question, when our Divine Lord is reduced to the condition of a mere Rabbi, or wise teacher, then we are bound to say that a school of thought holding such opinions or preaching such doctrines, can find no place within our Union." (Applause.)

Rev. Dr. ALLON, in the course of a short address, said: "Happily there is no need for me to assure you of the brotherly confidence, sympathy, and affection of the Congregational Union. I should as soon think of sending an elaborate salutation to my wife—(laughter)—or of assuring my brother that I have very fraternal sympathies. Our oneness is so entire that it is taken for granted. I really think, to a much larger degree than Dr. Kennedy just now implied. We are united by the traditions of the same history, bound together by the same congregational principles and methods of church government and work; we have the sympathies of a common and, I believe, an intense Evangelical faith; we have the same great hopes towards the ecclesiastical liberty and the spiritual freedom of the future, and there really is nothing that we can recognise as the pretence of a difference except this little strip of water—(laughter)—which does not amount to very much. We take for granted our common principles and sympathies on all matters that are worth fighting for at all. If we debate this difference, it is with so much of good nature and with so much of a feeling that it is a subordinate question, that our conscience refuses to make it anything more. I for one, during my lifetime, have always regretted that even this matter should divide these two bodies. I think that we have illustrations in the working of many individual churches how perfectly possible it is for there to be harmonious church co-operation and church fellowship, even with these questions dividing opinions among its members."

The PRESIDENT, in his reply, remarked: May I just for one moment refer to what Dr. Kennedy said about there being no room for certain "schools of thought" in organisations like this? Two years ago, we felt as a body considerable concern for what was troubling you. We had an impression (gathered a great deal from communications that were received individually from members of the Congregational body) that there was a much larger number of persons of that school of thought than was likely to promote happiness and peace. To the great meeting held in Dr. Allon's church we looked forward with no small degree of anxiety, and we were thankful that the committee had the courage once more to reaffirm their unabated confidence in the verities of the Gospel. It was an inexpressible relief, be assured, dear brethren, to us as well as to yourselves, to find that that school of thought was small; and we hope and trust it has grown by degrees "beautifully less." (Laughter.) As long as we, dear brethren, and you who occupy Christian pulpits maintain fidelity to those great verities, and the people under our charge grow up in spiritual life and fervour and consistency, we may bid all schools of thought of that kind defiance as to any harm that they may do us, and trust in the blessings of Almighty God to triumph over them.

EVANGELISTIC WORK.

Rev. H. STONE (London), speaking on "The Spirit and Method of Evangelistic Work," contended that this work, in the hands of irresponsible and unattached evangelists had already been associated too much with sensationalism. "Wisely, according to my judgment," he observed, "you have laid down the rule that only pastors of churches shall be sent out as accredited by this Union. To that rule it will be prudent rigidly to adhere, and if a brother be for a time a pastor 'without a charge,' let him abstain from this work. ('Oh, oh!') If this movement is to attain the prominence it deserves, if it is to fulfil the intention of its promoters—namely, so to arouse the churches that each church, or association of churches, shall become centres, sending forth their own pastors on evangelistic tours, through their immediate or surrounding neighbourhoods—the best qualified of our ministers must take their share of the work."

Rev. W. BARKER (Hastings), W. STOTT, and T. HENSON took part in the discussion.

Rev. J. W. LANCE delivered an address on "The Reality and Power of Evangelistic Work Dependent on the Spiritual Life of the Churches." He said: "As the Church apprehends that for which it is apprehended of God, its evangelistic work—not in word only, but in power—will more and more make itself felt. There is, for example, that power of faith which removes mountains. Mountains of the world's opposition; mountains of the Church's indifference; mountains of one's own belief—more real these, more deeply rooted, harder to remove than your palpable mountain of solid earth or rock that stands in the way of your advancing civilisation. As to this, you have but to say to it, by Act of Parlia-

ment, 'Be thou removed;' and it is done! Consult your engineers, float your company, subscribe your capital; get together your army of navvies, let them with spade and pickaxe attack the mountain, and lo! it becomes a plain; or, perhaps, to form the foundations of a harbour, is literally cast into the sea! But your moral mountains that cross the path of spiritual progress, great chains and ranges of sin and crime; the lust of power, and love of war, and greed of gold; intemperance and unchasteness,—what Acts of Parliament, what organisation, what skill, or force of labour can remove these? An infallible Pope, with his Cardinals, his keys and his two swords, temporal and spiritual, as he claims, is to some a sign of power, no doubt; an Established Church, with its archbishops, bishops, and deans, its palaces, cathedrals, and deaneries, its prestige, its wealth and learning, is a wonderful show; and a great gathering of the tribes of our Nonconformist Israel, catholic and representative, is certainly an imposing spectacle: but without spiritual life they can do nothing; without faith, no mountains at their presence move. Yet only let this spiritual life be roused and quickened; only let the baptism of the Holy Ghost and of fire take effect, and then 'Who art thou, O great mountain! before Zerubbabel thou shalt become a plain!' And whether this spiritual force be found in Francis Xavier (the Jesuit), or Elizabeth Fry (the Quakeress), it will reveal itself in the reality and power of a Divine evangel to the sinful and suffering heathen in Japan, or heathen in the gaol of Newgate." Discussing the hindrances which stood in the way of greater success, he said: "It may be that there lingers still amongst us, as a hindrance to our evangelistic work, something of that ancient but very questionable form of Christianity which, even in its public assemblies, had respect to the gay clothing and the gold ring, saying to the wearer, 'Friend, come up higher; here is a good place for such as thou,' and to the poor man in viler raiment, 'Sit here under my footstool.' It may be that amongst those seatholders of the olden time there were some who, from not being better instructed, looked upon their pews as being as much their own as their private houses were their own, who would possibly let a chance visitor, especially if he were a working man, stand in the aisle, and who had entered into a covenant with the doorkeeper not to put any one in their pew while there was room anywhere else, and then none but the respectable. I say these things or their equivalents might have obtained in apostolic times, as the Apostle James evidently thinks they did, and it is possible that some slight traces of them may linger even now. In most congregations there are people who give themselves 'airs'; who entertain abstruse ideas on social superiority such as baffle the understanding of ordinary mortals. I do not myself in the least profess to be an expert in tracing these subtle lines which separate one man from another; but, on the contrary, often get much mixed and confused about them. I understand well enough the difference between wholesale and retail; also as to whether a man lives at his shop or office, or in a suburban villa; but I am told there are shades of distinction much finer than these, and to the perception of which I find myself unequal. John Thomas, I observe, will hardly speak to Thomas John, and Morgan William keeps himself aloof from William Morgan on some supposed degree in social status, but to my dull perception they seem both to be pretty much on the same level—as much so, perhaps, as the resemblance in their names. And when I remember that Paul was a tentmaker, or, as some say, an umbrella maker—(laughter)—Peter certainly a fisherman, and the Lord of all life a carpenter, it seems to me that this world spirit, which so clings to us, must be a sad and sore hindrance to the Gospel of the 'Son of Man.' When I meditate upon it I am sometimes afflicted with the thought that if the Lord Himself were to come once more amongst us in the garb of a working man, and speak to us ever so Divinely in our own modes of thought and language, and with illustrations drawn from our own common life, that we perhaps should not know Him nor receive Him. And I am not at all sure that the high priests of 'culture,' the apostles of 'sweetness and of light,' would discern Him, any more than we poor Philistines? When the Son of Man cometh shall He find faith on the earth? Yes, brethren, I am persuaded that to give power to our Divine evangel we want more human sympathy, more love, as well as more faith and prayer. 'Those of high degree,' says Dr. John Owen in his Exposition of the Hebrews, 'are usually encompassed with so many circumstances of distance that they know not how to break through them to that familiarity of love which ought to be among believers. . . . And if their state keep them from that communion of love which is required of all believers, it is their snare and temptation. If they converse not familiarly with the lowest of them as they have occasion; if they visit them not when it is requisite; if they bear them not in their hearts and minds as their special church relation requires, they sin against the law of this holy love.' The fact is, whether we like it or not, the Bible is an intensely democratic book, and the

Gospel the greatest of all levellers, for it levels by exalting, and it exalts by laying low. The Son of Man is the centre and root of our brotherhood, and we all, rich and poor, are one flesh and blood in Him. In soul and spirit, too, in spite of all accidental differences, He, as to our essential nature and our deepest need, fashioneth our hearts alike. Of the philosopher and the clown, the master and the slave, He knoweth that we all are dust. So Philemon, the cultured Colossian gentleman, must receive back to his house the vagabond slave Onesimus, now as 'a brother beloved.' Good news this for Onesimus, but how will Philemon like it? (Laughter.) Like it or not, this is the law of the kingdom, for spiritual life reveals itself in loving sympathy among the members of Christ; and whatever be the differences of rank or intellect or muscular force, the head will never say to the feet, 'I have no need of you!' But what has all this to do with evangelistic work? Everything to do with it. If I love not my brother in the church, whom I have seen, how shall I love him outside the church whom I have not seen? (Applause.) Let charity begin at home, and it will be found there is in it an expansive power that no church bonds will limit."

Rev. J. Drew (Margate), Mr. W. Olney, Mr. Harvey, Mr. Cory (Cardiff), Rev. G. Gould, and the Secretary also spoke upon the question, and several additions to the funds were announced.

Mr. EDWARDS, of Torquay, referring to the latter part of Mr. Lance's paper, remarked:—A good deal has been said about class and caste in connection with our movement, and no doubt there is a good deal of snobbishness in what are sometimes called "the higher classes" in our churches. But on the other side there is snobbishness too. (Hear, hear.) There is a good deal in the saying—

"When Adam delved and Eve span,
Who was then the gentleman?"

and there is on the part of the working classes a good deal of sneering about persons being received on account of their gold ring. In my experience I have seen much snobbishness among the working classes, and I think they are as chargeable with keeping up caste feeling in our churches as are those in a better position. (Hear, hear.)

Mr. GROSSER, of Plymouth, said:—Last winter I succeeded in getting together a committee in Plymouth, half of Nonconformists and half of gentlemen connected with the Established Church—a laymen's committee. We arranged a series of services in our noble Guildhall, and every Sunday evening, at the close of the ordinary Sunday services, there were three or four thousand people gathered there listening to the Word of God by various ministers and clergymen of the town. Nonconformists and Churchmen preached in rotation—a Nonconformist taking the chair when a clergyman preached, and vice versa. Our chairman on the first occasion was a peer of the realm, a member of the late Government, a godly man who sympathised with us. Another time we had a special service for sailors, and fifty naval officers were on the platform, with the admiral in command of the port. Another time the service was for soldiers. This drew together to hear the Word expounded a large number of persons who usually, at that hour of the evening, were parading the streets in mischief, and at all events in thoughtlessness. It also drew together the Nonconformists and other ministers who united in the work, and it impressed on the hearts of all who took part in the services a sense of the deep importance of the work, and had a like effect, I believe, on their own subsequent ministrations. I only ask that where similar operations in co-operation with other bodies can be adopted, we should throw aside for the moment our comparatively trifling distinctions, and should amalgamate with others for the purpose of presenting a united front to the world. In many cases men are alienated by our differences in churches and chapels. They say, "When you have settled your differences, we may consider the matter." I yield to none in earnestness on behalf of denominational principles. I am a Baptist to the backbone, and hope to live and die so, but I hope that with earnest denominational zeal there may be a greater zeal for bringing those who are out of the way to the paths of Christ and His Gospel.

The discussion was continued by Mr. TRIMS, Mr. TUCKWELL, and other gentlemen, and eventually, on the motion of the Rev. W. CURRY, the following resolution was agreed to:—

That, in view of the special needs of the Home and Irish Mission, of the Evangelistic Fund, and of the Augmentation Fund, this meeting strongly urges upon the churches to make a special collection at any early date to meet these needs.

The Rev. G. GOULD then moved a vote of thanks to the London churches for their hospitable entertainment of the Union. The cordiality with which not only the pastors and deacons, but also the members of churches generally had thrown themselves into the necessary arrangements connected with the entertainment of the brethren, must be spoken of as beyond all praise; and in so far as it had been tendered to the brethren for Christ's sake, it would be returned into the hearts and homes of their friends a thousandfold.

The Rev. J. ALDIS seconded the resolution.

London had never had such an opportunity, and it had received grace sufficient for the opportunity. (Applause.)

The resolution was carried by acclamation, and was responded to by the Rev. Wm. Brock and the Rev. W. P. CORN. The benediction was pronounced, and the proceedings terminated.

PUBLIC MEETING AT MAZE POND.

A public meeting was held on Wednesday evening, at Maze-pond Chapel, under the presidency of Mr. James Stiff.

Rev. C. WILLIAMS, in the course of an address said: "We have an immense number of village churches, but they need sustentation more and more, for the tendency in agricultural districts has been towards disfavour of Dissent, and the weakening of our Nonconformist churches. We can reckon the parishes in which there are no Protestant and no Nonconformist places of worship at all by thousands. I have examined the statistics as far as concerns Yorkshire, Warwickshire, and parts of Lancashire, and I was astounded to discover more parishes in those districts in which there is no Nonconformist place of worship than there are parishes in which Nonconformist places of worship may be found. If the Gospel be preached by Episcopalian clergymen, we rejoice therein, though we do not follow them in all they preach. But, alas! for our country, there are thousands of parishes in which there is not an uncertain sound, but a certain sound of a very objectionable nature—a sound which rallies men around the priest rather than around the Saviour, which calls men rather to sacraments than to the Cross, which talks of a bald morality rather than of the love of Christ—rather than morality which is derived from devotion to the Lamb of God."

Rev. S. VINCENT, in urging the importance of an increase of evangelical zeal, expressed his concern at the reported continuous decrease, amidst an increasing population, of the numbers of the Methodists and Primitive Methodists.

Rev. J. H. ATKINSON, of Leicester, referred to a remark made by the Bishop of Liverpool at the recent Church Congress: "The senseless, bitter crusade of Liberationists against the Establishment if successful would only paganise the rural districts, and do its promoters no good." Commenting upon this remark, Mr. Atkinson said:—Is the Church of the nation of such immense service for good in the rural districts as the Bishop's words imply? I gladly admit that in many country parishes the pastors are good, earnest, holy, self-denying men—men who are not excelled in any church or in any place. But surely it cannot be denied that in not a few places the pastor never raises so much as his little finger for the true enfranchising and uplifting and ennobling of those in whose midst he lives—the church in that place being, in truth, no school in which the ignorant may be taught the way of salvation, no fold in which the sheep may be sheltered and fed. Nothing can be more appalling than the darkness and ignorance and indifference of many of the inhabitants of our villages. Whatever there is likely to be when Disestablishment comes, there is something very much like paganism now in very many of these country parishes. With more than two millions of souls in them living in open and sad neglect of the means of good, there is surely not only room for, but an urgent and imperative call to all Christian churches to arise and do their part in the way of Christianising the people. And if we turn from the rural districts to our large towns and cities, we do not find a much brighter picture. That was a startling revelation which Bishop Fraser made in Manchester three or four weeks ago, when he said that one of his clergy, who had a parish containing 1,233 houses, with a population of about 6,000 people, found, from a house-to-house visit, that out of the 1,233 no fewer than 906 openly professed that neither they nor their households ever attended a place of worship. We have but to look around us, and we shall find that there is gross ignorance of religion, truth, and stolid indifference to religion in every town and city. There is intemperance—an evil as great as any in the Pagan world, and one of which the Pagan world knew very little—undermining the foundations of our social life, desolating whole households, plunging sons into crime, daughters into vice, widows into black despair, and hurling thousands of drunkards every year into a premature grave. There is *lust*, in its most unblushing form, stalking through our streets; and there are luxury, fashion, and worldliness jeopardising the very stability of our nation. As more than one competent speaker in the Church Congress acknowledged, there is in the upper classes a disregard of the old sobriety and decencies of society, and a condonation at least of vices and follies in high places, which once would have been scouted. Among the educated classes, especially in the chief centres of thought, there never was a time when opinions antagonistic to Christianity, and, indeed, to all vital religion, were more ruthlessly and arrogantly advanced. In the commercial classes there is too often displayed a deplorable moral weakness in regard to commercial transactions; and in

the industrial classes there is too often manifest an entire indifference to all religion, whilst throughout the land millions of souls are living in open and sad neglect of the Gospel—living without God and without hope. We speak in no unkindly tone and with no bitter feeling: far from it. We only state a plain and unmistakable fact when we assert that the Church which calls itself the Church of the nation is not sufficient for the great Christian work which the spiritual condition of the nation demands. (Applause.) Why, even the Bishop of Manchester stated with respect to that parish to which I have just referred, that out of the 1,233 families which it contained only 93 called themselves Church of England whilst 94 reported themselves Roman Catholics, and 140 belonged to the different denominations of Dissenters, thus showing that Protestant Dissenters are doing in that parish nearly as much as the Church of England and the Church of Rome combined. But there is surely the vastly more important thing to see that in face of that great mass of religious apathy, that in the presence of the 906 households who attend no place of worship and profess no religion at all, there is work in that parish for every Christian, be he Churchman or Dissenter. And with the great enemy before us all—in the form of intemperance, lust, infidelity, and indifference—there is not time for the Christian soldier to ground arms that he may first make inquiries of his fellow as to the regiment to which he belongs. Precious souls are in peril; there should be no room in our hearts for feelings of rivalry, jealousy, and envy. An all-absorbing passion should take possession of us to preserve the perishing and care for the dying. And for a Churchman or Dissenter to say he cannot co-operate with the other in earnest Christian work for the good of souls, because the other is a Churchman or Dissenter is, to say the least, woefully un-Christian, if it be not highly criminal. (Applause.)

Rev. JAMES OWEN (Swansea), speaking on "Nonconformity and Evangelisation," said they were told that Dissenters disturbed the unity of the Church, but no one could read history with candour without confessing that Nonconformity had been, in God's hands, the means of keeping alive the flame of evangelical truth in this land.

The proceedings were brought to a close with a vote of thanks to the chairman.

MEETING AT THE METROPOLITAN TABERNACLE.

On Thursday evening a closing public meeting was held at the Metropolitan Tabernacle, which was crowded by a vast audience, in part, no doubt, attracted by the announcement that Mr. Spurgeon was to be among the speakers. The chair was taken at 7 o'clock by Sir S. Morton Peto. Mr. Spurgeon came upon the platform at the commencement of the proceedings, evidently in a suffering state. His brother, the Rev. Jas. Spurgeon, had previously requested that his arrival might not be made the subject of anything like an ovation, lest he might be too much overcome; and so faithfully was the request responded to that, although all eyes were eagerly directed to the pastor of the Tabernacle, and all hearts greeted him with the sincerest welcome, not a cheer was heard, and amidst the most perfect silence Mr. Spurgeon took his seat. A hymn having been sung, prayer was offered by the Rev. J. Aldis.

The Rev. W. SAMPSON, secretary, in a short address, said:—"I only wish that my faith was strong enough to enable me to believe that as one result of this meeting the finances of our Union, and of the societies connected with it, would be put upon a very different footing from that which they now occupy. To do it we want something like £2,000, and I have no doubt whatever if the thing could be started in this meeting that sum would be either raised or promised. But while we need money, sir, and while, as secretary, I am very glad to see money coming in, there is something higher and grander and holier than that, and I feel assured that if the true spirit that has been with us during the week is amongst us to-night, we shall in the future have the funds coming in. I perfectly agree with what has been said by more than one speaker—if we do the work, the churches will support us in doing it; and I trust that this autumn session will, as many of us have hoped and prayed, inaugurate a new era in the Baptist Union."

The CHAIRMAN, referring to the difficulties which had to be encountered in the agricultural districts, said:—"I was speaking to-day to a very dear friend known to all of you, and he told me that when he was preaching in one of the rural villages of the South of England this year, the clergyman of the parish came and said that if he did not desist he would send for a constable to apprehend him. (Laughter.) My friend replied, 'You may send for a constable, but I shall not desist.' Our friend having announced that he was to preach at a certain cottage on another day, the clergyman purchased the cottage in order to prevent our friend preaching there; and he told the man who lived in it that he might continue to live in it at the same rent he paid, or a little less, on condition that he did not

allow preaching in it. But, my dear friends, the time has come when all of us who are members of Free Churches must be banded together. Let us take means to have Christ preached in all those villages where sacerdotalism prevails, and where the truth is not told. (Applause.) Whether we should adopt a line of conduct like that of our Congregational brethren, confederating all associations, or whether we should leave to each association, as now, its own entire work, I do not pretend to say. But this I do say, that it is useless to go on upon the old lines either in regard to the Home Mission or the Irish Society, and the time is come when we must sit down and consider the matter seriously. It is useless for us to look to our friend, Mr. Sampson; he cannot do more than one man can do, and unless fresh lines of policy are initiated, and unless the whole of the county associations are prepared to help us in this matter, we do not believe that our Home Mission and our Irish Society can do that which is required of it, or be a source of comfort and happiness to us all.

The Rev. C. H. SPURGEON (who, in accordance with the request previously made, was, on rising, received in silence) began his address by apologising for being ill. "I seem," he remarked, "as if I was a fussy sort of body wanting people to look at my legs. (Laughter.) Nothing of the sort. I am sorry I have got any, I was going to say. (Laughter.) I think if I could anyhow be relieved of the incumbrance I might be able to get on through life. However, I am not to say much—which is a great mercy for me, and I am afraid that what I shall say will scarcely be worth hearing; because the nature of my disease is that it freezes the genial current of the soul as well as all other currents, and stops the motion of the brain; at least, so I say, though those in the house say it is not so—they do not know as well as I do." In the course of his succeeding remarks, he observed:—"I want you, dear brethren, to feel perfectly safe also about your standing as Baptists. I know there are some here and there who hardly like to be called Baptists because denominationalism is a wrong thing, and the churches ought to be united, and they are to be united, as far as I understand, by being all smashed up. (Laughter.) I thought that by uniting together those churches which did agree upon great main points, and those churches cultivating a loving, amicable union with other churches, that was about the best way of promoting unity; and that if we had nine or ten great lamps it would be better than having nine or ten thousand small lamps. It has been said that if denominationalism is right, it may be carried farther, and there ought to be more denominations. Exactly so; but that is not an argument I should use if I wanted a sound one. It reminds me of the argument of the Irishman about the quinces. 'If,' said he, 'an apple-pie with a quince in it tastes so nicely, how nice it would taste if it were made all of quinces!—an apple-pie all of quinces! (Laughter.) And it is the argument of my friend, who is a bachelor, and abhors children; he says, they cannot be any good at all, because he has noticed that whenever any one of his friends has nineteen he never wants any more. (Laughter.) I think there are enough denominations, and we do not want any more. At the same time I think those that we have got are good as far as they hold the grand truth; and I hope the day will come when the denominations will all be absorbed in one by gradually coming together as they learn the truth. But, until then, what are we to do? Are you and I to join the Church of England? Come, are you prepared to do it? ('Never.') Well, I love the brethren of the Church of England who love the Lord with all my heart; we do not want to quarrel with them at all; we shall work with them hand and heart, but we cannot be prepared to join a Church that is under the Parliament—such a Parliament as it is—that has not Christ for its head, for it really has not, and that must come to the Queen or some authority to ask whether it shall wear a white shirt or a black one. (Much laughter.) That is quite impossible. We cannot do it, and it is no use asking us; we cannot screw ourselves to it; we must give it up. Well, shall we go and join our Pædo-baptist friends? We love them; our point of difference does not divide our hearts from theirs, but I for one could not subscribe towards the basin, nor could I hold the baby—(laughter)—for I cannot see anything about it in Scripture, and I think a world of mischief comes out of any alteration of the original law of Christ, and that infant baptism has been a sort of nest in which all kinds of mischief have been laid and hatched, and we do not know what more may come of it. We must, therefore, as far as I can see, keep to ourselves. I am very well satisfied with my company, and if anybody thinks we ought all to be in the same boat, by all manner of means come into ours. (Applause and laughter.) We mean, therefore, to maintain our distinctive position, and I hope I shall do it always in the spirit of Christian affection, feeling that all differences are but little compared with the great point of unity when we love the Lord Jesus Christ, and are

trusting in His atoning sacrifice." Mr. Spurgeon concluded with an appeal for more intense earnestness in Christian work.

Rev. J. W. ASHWORTH, in an able address, gave some earnest advice to ministers, students, and churches. Upon the question of ministerial character, he remarked:—"Be very careful, every one of you, how you receive, and still more how you repeat, any charges against a brother of not preaching the Gospel. Who that saw can ever forget the look of Samuel Martin when he stood up in a great meeting in the old Poultry Chapel to rebut a charge brought by a noted clergyman on the platform of the Bible Society in Exeter Hall against Dissenting ministers, especially against our students, of not preaching the Gospel. 'I looked,' said Mr. Martin, 'in the speaker's face for sadness, in making such a charge, and I tell you I went home ill because I did not see it. I was obliged to leave the meeting, and I passed a wretched night just because I saw it possible for a professed Christian, and he a minister of Christ, to talk of brothers in the ministry not preaching the Gospel without sadness in his heart.' Why, if we are not preaching the Gospel, just see the heavy curse which rests on you and me. Says the apostle, 'If I or an angel from heaven preach any other Gospel than that which we have received, let him be accursed.' The charge of murder is nothing compared with a charge so flippantly brought against ministers of Christ, when it is said that they do not preach Christ. I say, therefore, that no more solemn charge could be brought against a body of men than the charge so glibly brought against so many of our younger brethren in the ministry. Let all who say 'Amen' to that be very careful, then, how they allow any one to tamper with the reputation of men on whom the best interests of our churches so largely depend. I believe most steadfastly that, with very few exceptions, the Gospel is as faithfully and as fervently preached among us as ever it was in the old days by men whose minds and hearts are open to the light and warmth of God's Spirit, who reveals Christ and stirs to enthusiasm for the glorifying of the Redeemer." He rejoiced that the churches were being aroused to an interest in evangelisation; but considered that the plan of taking London ministers and others to places hundreds of miles away would not work; and that such a course was unnecessary, as there was hardly a county where there was not enough of spirituality and zeal and variety of talent to do the work there. In concluding he remarked:—"Above all, never employ or encourage revivalists who are professional and untethered. When that base calumny was uttered in St. George's Hall, Bradford, against Dr. Landels and Baptists generally, that they gloried in being Baptists first and Christians afterwards, there and then I loudly protested against the falsity. God forbid that we should glory, save in the cross of our Lord Jesus Christ. But while we glory pre-eminently in the cross of our Divine Lord, yet we bless Him for all the light which He has given us, and we are resolved, spite of all gainsayers, that we will declare the whole counsel of God."

Rev. S. NEWNAM, of Edinburgh, in an address on spiritual life, thus referred to some of the characteristics of the age:—"There are a class of writers in our land that seem to be very popular not only outside but inside the Church, who spend the whole of their energies in trying to sweep away the foundation of Christian faith. There are many who listen to such writers whose statements take possession of their minds, and so colour their belief, and so control their lives. I heard a few years ago of a young person who, unknown to her father and mother, drank great quantities of vinegar under the impression that it would improve the complexion; but the results were that the constitution was enfeebled, and the acidity of the blood was such as to stiffen every limb with rheumatism, and to confine her to the couch. There are those amongst us who tell us that they read a certain class of writers, in order that they may be abreast of the age. If I am a Christian man and believe in the Bible, I am far ahead of the age. (Hear, hear.) They read and they think and they unconsciously imbibe, till the things that concern Christ and the soul have but a very feeble hold upon them. We think it would be better for those professing Christians if they would read the Bible a little more, and read the things to which I have referred a little less. (Applause.) Then there are amongst us a number of persons who are powerfully attracted by anything that is new. They would give a hearty welcome to a new creed, or to a new minister once or twice in the year; they are the first to listen to any new crotchet, and the very first to applaud the man who comes professedly with the Bible in his hand, but only indulges in the wildest imaginings. Now this flaw in the character of such persons is not to be attributed to the temperament or to mere mental idiosyncrasies. It may sometimes be attributable to a neglect of the old Book. A daily, prayerful study of the Bible would enable them to steer clear of those rocks on which so many wreck their spiritual life. Then there are persons in our churches of the very opposite character. A

very distinguished writer has stated that when we are young we are Conservative in religion, and Liberal in politics; but as age grows, and years advance, we become Liberal in religion and Conservative in politics. This sentiment is like the utterance of an old Tory, but Tories do not grow Liberal in religion—(laughter)—certainly not in a belief in religious freedom. It is not the Tories that have given us fair play all round in religion. (Applause.) It is not the Tories that have given us free admission into the graveyards, that we may bury our dead. (Applause.) We owe all these things to the Liberals, and we are such thorough Liberals in Scotland that we have sent to your House of Commons no common Liberal; for they have made him Prime Minister. (Loud applause.) We on the other side of the Border are indulging in the hope that the freedom he gave to the Irish Church he will give to the Scotch. (Applause.) It would be a righteous thing to do, and you say it is a righteous thing on this side of the Border. (Applause.) I simply made that quotation to refer to good men, liberal with the hand and pure in the life, but who retain their religious conservatism to the end. They very much want that there should be the same views in the pulpit as in the pews, and that certain phrases should at all times be used to define certain doctrines, and that there should be observed with great exactness certain forms which belong to years gone by. I remember when the minister of this Tabernacle commenced his ministry in Park-street, and afterwards went to Exeter Hall, that there was a member of my church who said, 'Sir, take my word for it, that man is an iconoclast of the worst kind. May God in mercy stop his mad career! (Laughter.) Now, that man's prayer was sincere, but if God answered prayers simply because they were sincere, this Tabernacle would never have been built. (Laughter.) Such persons are governed by the past. The lamp, by the light of which they walk, is the lamp made by, and kindled by, their fathers. Such a procedure on the part of any only tends injuriously to cramp and retard rather than help forward spiritual life."

The Rev. HUGH STOWELL BROWN, in a short speech, expressed his gratification with the spirit which had characterised the various meetings of the Union.

The proceedings closed with a vote of thanks to the chairman, proposed by Rev. G. GOULD, seconded by Rev. G. ALDIS, and carried with acclamation.

THE MERCHANTS' LECTURE.

As our readers are aware, the Tuesday lecture at the Weigh-house Chapel is taken this month by the Rev. Edward White, of Kentish-town. In the first of his addresses, delivered on the 5th, Mr. White described his object to be to set forth a statement of what we find in the original books of Christianity on certainty in matters of religious faith. He drew attention to the remarkable phenomenon that these books are marked throughout by the tone of certainty which runs through them, without one single breakdown into speculation or balancing of probabilities. The New Testament writings are distinguished by this not only from all the Roman literature of the same age, but from all other Greek books that ever were written. In those literatures you have argument on both sides, guess, divination, doubt, mockery, despair. But here every page overflows with the feeling of certainty. These writers exhaust all the language of certainty in giving expression to their ideas. There are no words expressive of absolute truth and trustworthiness, and intense faith founded on that trustworthiness, which these men have not employed. This is the victory which overcame the world, even their faith. The New Testament stands up like a mighty, immovable rock of certainty in the midst of the wide, unstable sea of contemporary thought in the Jewish, Greek, and Roman worlds. This was then traced in some detail, through the teaching first of Christ and afterwards of His apostles. This tone of certainty was shown to be present alike when they speak of the facts of the Gospel history, the doctrines founded on those facts, and the personal application of the Gospel to obedient and believing minds. And finally it was shown that the apostles laboured to transfuse their own certitude into the minds of their fellow-Christians; such confidence being essential to the glory of God who was no longer Unknown, to the peace of the soul, to its growth in Christian character, and to the attainment of the specific type of moral excellence required by the Gospel. This lecture was introductory and explanatory, and the utmost stress was laid upon the object of the lecture being to bring into prominence the phenomenon of assertative certainty rather than to defend it.

Mr. White delivered his second lecture on Tuesday last, the 12th inst., dealing more distinctly with the New Testament tone of certainty as to the miraculous facts of the Gospel history, and with the origin of the difficulty felt respecting them in modern thought. He took for his text Acts iii. 14, 15: "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life whom God hath raised from the dead, whereof we are witnesses." In the course of his lecture Mr.

White said that the Christian religion professes to be founded on fact and history not set forth in the form of isolated passages having no connection with what had gone before, but the history of Christ presented in the New Testament was a combination of events having for their end the eternal redemption of man from sin and death, as had been steadfastly represented by the evangelists and apostles. They had nothing in common with those who abjured history as the basis of Divine truth, and relied upon what was called universal reason. Grace by redemption is founded on the facts of Christ's death and resurrection, and those historical facts are the essence of Christianity. Redemption and an eternal life of blessedness can come to man only through the death and resurrection of Christ. If there had been no life, death, and resurrection of Christ, there could be no eternal life, and the evangelists and apostles spent their strength in establishing these facts, in connection with the life, miraculous ministry, death, and resurrection of their Teacher, Lord, and Master. Apostolic testimony needed no defence from others; it could defend itself, and every man could form his own judgment upon it. The evangelists stoutly declared their belief in the supernatural facts they had observed while in attendance upon their Lord and Master, and set forth those facts as the foundation of man's hope of eternal life. It is important to consider the quality of the men who either wrote the Gospels—as Matthew and John did—or communicated the narrative as first-hand witnesses—like Mark and Luke. Not one of them had the slightest pretension of being a scholar. Their lives were those of unlettered men, commencing in what might be called the village school, and completed in the school of industry and usefulness. They were fishermen, and, as they might be called, tax-gatherers, custom-house officers, and, perhaps, carpenters, but nothing higher. There is not a single line in their writings to indicate assumption, and they carefully kept in the background their own personalities. The evangelists had, however, furnished materials of thought for all time to come, by narrating what they had observed in connection with the life of Christ. There is nothing to lead to the belief that the writers of the Gospels were men of genius, reflecting power, or even possessed literary talent; but their writings show that they were men of solid mind and intelligence, who recorded what they saw with their own eyes in their own language. The disciples, including the evangelists, were twelve in number, and a dozen men would never think and act alike, but always manifest differences of temper, character, or interest. The twelve, however, stood up on the day of Pentecost, declaring as a reality that Jesus of Nazareth, who had been crucified, had risen from the dead, and that they had conversed with him in Jerusalem and Galilee, of which they all were witnesses. Bearing in mind the boldness of the evangelists Peter and John, and the Apostle Paul, it is impossible to disbelieve the statement that God raised Jesus from the dead. Looking at the representations they each made, it is impossible to believe that they were not testifying what they had actually seen and heard. If it were not so, then it would be as easy to suppose that Milton's servant or Homer's daughter had anything to do with composing their poems. In the New Testament we read the description of a person in whom the writers believed as the Son of God, from a conviction which they found it impossible to shake off or conceal. It would be sufficiently marvellous if one narrator related all these facts; but that all four should so closely accord as they do was a fact without a parallel in any history. It was singular that the writers should all agree so closely, and nothing could be clearer than that the four accounts were not the result of a literary conspiracy, because they were not free from some small discrepancies. There is, in the four Gospels, only the ordinary oriental differences of description, the same as occur in photography, and yet all mainly agree in topographical, local, and chronological details, bringing out in almost dazzling fullness the central figures. The writers of the Gospels had written, as all honest men do, just as Nature paints her pictures, and there was a great distinctness in their outlines. No one ever saw in Nature an exact mathematical figure. The evangelists did not care whether Jesus cured one or two blind men at Jericho; but that He cured a blind man at Jericho, who cried out, "Jesus, thou son of David, pity me," they had no doubt. They all agreed as to the super-scription on the cross that it contained the Messianic title of Jesus Christ, just as they all concurred that He fed 5,000 on the shore of the lake of Galilee, with five loaves and two small fishes, although they had no such evidence of the fact as would satisfy Dr. Strauss and other modern writers. The military correspondents of four great daily journals would be found to disagree as to the order of the occurrences which they related, and discrepancies might be found sufficient to shake confidence in their reports. These discrepancies, however, arise from the descriptions being given from their individual position, and as they were impressed on their minds. Still, no man of common sense doubted the truth of there having been Zulu or Afghan wars on account of small

discrepancies. Another point in these writings was that the writers made no secret of their own doubts about the resurrection. Not one of the disciples was ready at first to believe in Jesus Christ during His ministry. They tell us that even His own relations did not believe in Him, but thought He was out of His mind. Others said, "How long dost Thou make us to doubt? if Thou be the Christ, tell us plainly." After He was crucified, they gave up all their hope in Him, as was manifest by their declaration: "We trusted it had been He that should have redeemed Israel;" and after His resurrection they describe the incredulity of Thomas, who was only convinced that Christ had risen again from the dead by putting his fingers into the prints of the nails, and his hand into the wound in His side. Simon Peter entirely lost all faith in the Master when He was betrayed, and declared with oaths and curses he knew not the man. Yet these men, after all these difficulties, boldly proclaim, with all the fervour of their souls, the truths of our Lord's life, death, resurrection, and ascension to heaven. There are four principal objections in modern times against the Gospel—first, the antiquity of the events related; second, their marvellous character; third, their spiritual quality; and fourth, the entanglements of the facts which the different Gospels set before us. There is in modern thought a lurking scepticism as to the truth of sacred history, and that it is doubted whether anything can be truly known of past ages. This is carried so far as to lead some to doubt even the reality of geological revelations. The vicar of a country parish related that on his return from the Holy Land, and telling one of his parishioners that he had been to Jerusalem, where Christ died, the farmer interrupted him by saying, "No, parson, don't tell me you have been to Jerusalem. I thought that was only a Bible word." Some in the present day, even among the learned, go so far as to allege that all history was mythical, and that New Testament facts were worn out, and had lost their edge like old coins. It was most important, therefore, in the present age, to uphold belief in Christ. The Bible goes back to early antiquity, but the New Testament belongs to the time of the Roman emperors, and to modern history. It is only twenty long lives of 90 years each since the siege of Jerusalem, and there are at least a dozen buildings in Europe older than the New Testament. It is a mischievous delusion which leads men to think that the Gospel incidents are antique. The acts related were not done in a corner, but done openly, well authenticated, and it is impossible to doubt that Christ lived, died, and rose again, if we believe the testimony of competent witnesses. The Gospels should be more carefully read and studied than they now are as historical memorials, with a devout imagination that can depict on the mind the scenes recorded; but the truths of Christianity must not be delivered over to the region of speculation. The miracles recorded in the life of Christ were the greatest aids to faith in Him, but to produce that effect they must have been real, supernatural, and abnormal. In these miracles Christ is presented in the Gospels as the great worker, and John says "that which we have seen and heard, declare we unto you, that ye also may have fellowship with us." The difficulty in the way of some men in receiving and accepting the facts set forth in the Scriptures in consequence of their spiritual quality arise very much from their own wishes and prepossessions, and, perhaps, also from their moral character. There are, however, spiritual states of mind in which a man rises far above the common-place feelings and incidents of daily life, and he can then believe in those statements which seemed inscrutable before. Under the influence of a contrary spirit the most certain facts can be made to seem doubtful, and many have denied, not for want of evidence, but from inclination and party spirit, historical events as well as the truth of miracles. The men who wrote the Gospels and Epistles had shaken the world. They were men who could stand on Mar's-hill and declare the unknown God to the Athenians, and harangue in Hebrew a crowd of angry Jewish zealots. If it were possible now to enjoy for one day the presence of the author of one of the Gospels, and hear him speak to the truth of what was recorded; if we could see that face from which intellect, kindly sympathy, and love beamed and rebuked blaspheming Peter with a single look; if we could hear that voice which spoke from depths unknown words undreamt of before, we should find there was in Christ nothing but love and pity for man. Wherever He went during His life the halt, the lame, the blind, and sufferers from painful diseases flocked round Him to present their woes in order that He might touch and heal them. If men were in sympathy with Jesus Christ, they could receive the testimony of the Gospels; but if not, they would not be convinced though one rose from the dead. There is prevalent a spirit of scepticism—in some cases, perhaps, involuntary—which good men may regard with compassion. The only security against the spread of that scepticism is a closer study of the great truth of the wonder-working power of God in Jesus Christ as described by the evangelists in the Gospels, for nothing less than life, death, and heaven as the home of man rested upon the truth of their testimony.

THE KING'S WEIGH HOUSE CHAPEL. ORDINATION OF A PASTOR.

A VERY large congregation assembled in the King's Weigh House Chapel on the evening of Wednesday week, to witness the ordination of Mr. Alexander Sandison as pastor of this important City church, the pulpit of which has been vacant since the death of the Rev. W. Braden. The service, which was most impressive throughout, commenced with the *Te Deum*, the preliminary devotions being conducted by the Rev. Professor Whitehouse. The Rev. J. Guinness Rogers followed with an address on "Church Principles." It hardly seemed necessary in that place of worship, he said, to make any statement of the elementary principles of their Church polity. Still less was there any occasion for a vindication of their right to exist and to carry on the work of Christ, on such lines and by such methods as commended themselves to their judgment. Least of all did it appear desirable that in a service of the kind which had called them together there should be a jarring note caused by the introduction of an attack upon any system from which they differed. Still, it was a fitting occasion to lay down some general principles in relation to their Church government. He would therefore dwell upon the words "If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's."—2 Cor. x. 7. Here was a decided rebuke of mere sectarian assumption. The apostle emphatically condemns the sectarian assumption of a closer and more intimate relation to Christ than others were credited with. Had we nothing of the same kind in our midst to-day? asked Mr. Rogers. All sectarian names were to be regretted; but the worst feature was the choosing of names which conveyed a rebuke more or less direct and a condemnation more or less implicit of those by whom such names were not worn. They were there that night to put forth no such pretensions. They did not claim, in any sense, to be exclusively the Church of Christ, and they could only hope to be part of the great family of Christ. They were Christians first and Congregationalists afterwards. The address over, the Rev. Vaughan Price read a letter from Principal Reynolds, expressing his satisfaction that a second student from Cheshunt College should be called to fill the pulpit of the Weigh House. Mr. Price then put the usual questions to Mr. Sandison, and these having been satisfactorily answered, he delivered the ordination prayer.

The Rev. Dr. Henry Allon addressed the newly-ordained minister at length, basing his remarks on the words—"Make full proof of thy ministry." Years of practical experience in the Christian ministry, said Dr. Allon, so far from engendering perfunctory callousness, only give clearer perceptions of its arduousness, a larger conception of its scope, and a deeper sense of its responsibilities. The first requisite for making full proof of a ministry was obviously a true conception of it. The radical question concerning it in almost every age since the Day of Pentecost was whether it be a ministry or a priesthood. The function of the priest was fundamentally different from that of the prophet, and appealed to an entirely different class of feelings. The priest advanced from the people to God, while the prophet advanced from God to the people. The function of the prophet was, therefore, greater, more spiritual, more vital than that of the priest. Hence the prophet was the type of the Christian ministry, which was a service, not a lordship. The moral power of the ministry does not lie in its credentials, proceeded Dr. Allon, but in its functions. A minister of Jesus Christ is simply a teacher and a counsellor, whose words are to commend themselves by their intrinsic truth and goodness. This ministry is then to be put to the fullest test. Ministers are men of diversified natural gifts. Men equal in piety, fervour, and consecration are not necessarily equal in ministerial efficiency. There are differences of intellectual strength, of physical advantages, of learning, eloquence, lucidity, artistic faculty, voice, manner, even of personal presence. While the moral and spiritual forces of a ministry are primary and essential, and while no other endowments can make efficient a ministry in which these are lacking, yet these spiritual forces are conditioned upon intellectual and physical endowments. The arrow of the Divine word will speed according to the bow from which it is shot, and the skill of the archer. The pseudo-spiritualism that disregards such things, that says "because the excellency of the power is of God," the earthen vessel that holds the treasure is altogether unimportant—because it is God who giveth the increase, we may be careless about the planting and the watering, because the forces that convert and sanctify are spiritual, therefore intellectual power and skill, learning and eloquence, are irrelevant or unimportant—is simply a fanaticism as foolish as it is fatal. Many a man has the conception, even the impulse of the poet or artist, who is without his power of expression. "Mute, inglorious Miltons," inarticulate Whitfields, impotent Luthers or Wesleys, may be more frequent than we imagine. A man may have the heart and impulse of an apostle, and be denied his practical aptitudes. It were, therefore, a superficial and unjust judgment that attributed differences of religious

achievement, even in men equally gifted, to differences of piety or of zeal. As well charge the apostle James with inferior holiness, or the apostle John with defective love, because he did not, like Paul, fill the world with his cogent preaching and evangelising zeal. The only legitimate test of a ministry is—does a man faithfully use his own distinctive gifts, consecrate his entire personality? Were the great vocation of the ministry adequately estimated, indolent habit, undevout life, flippant thought, egotistical self-sufficiency would be impossible. The function of the ministry is the spiritual salvation of men, their redemption from the moral power of sin. The only power that can touch the spiritual nature of men is spiritual power. Men are no longer disposed to listen deferentially to a preacher simply because he occupies a pulpit, and to receive his teachings simply because he utters them; the preacher must justify himself by his preaching. The preacher must stand upon the authentication of his work, not of his office. The conversion of men is but the initial part of the ministry; the life thus begun has to be ministered to in a thousand ways of teaching and nurture. No one ever yet felt the thinker however profound, the preacher however powerful, was greater than his theme. Nay, the greater the preacher the more fully has he been possessed with its grandeur. How Paul gloried in it! How it inspired his loftiest imaginations, his profoundest thoughts, his most passionate enthusiasm, his most burning eloquence. How all great preachers have gloried in their work—Augustine and Chrysostom, and Luther and Whitfield, and Robert Hall. The ordinary theme of a minister of Jesus Christ transcends the highest discourse of other men.

Rev. J. Baldwin Brown, in addressing the congregation, remarked that after the instruction they had received during the last half-century in that place, if they had not learnt the rudiments of their duty towards the ministry he would utter words of exhortation utterly in vain. Christ left nothing upon earth but the memory of a life shrouded in the hearts of 120 poor, ignorant, and apparently helpless disciples. Yet this was the corps which was to conquer the world. There was the whole apparatus of the kingdom in that upper chamber. And to-day the spirit of Christ in the hearts of His disciples pleading for Him and urging His claims, is all Christ asks to win for Him the empire of the world. When the Lord abandoned the world He left in it His body, the Church, prolonging, as it were, the incarnation. And the body which He left to work for Him He filled with a living spirit, and committed a heavenly ministry to His people. The doxology having been sung, Mr. Brown pronounced the benediction. Mr. Sandison receiving a very cordial greeting at the close of the service, Mr. Sandison entered upon his ministry on Sunday.

EPITOME OF NEWS.

DOMESTIC.

THE Rev. D. Macgregor, of St. Cuthbert's Church, Edinburgh, preached before the Queen and Royal Family in the parish church, Crathie, on Sunday.

Sir Bartle Frere is on a visit to the Queen at Balmoral, and on Sunday, with the Prince and Princess of Wales, dined with Her Majesty.

The Prince of Wales continues to enjoy deer-stalking in the neighbourhood of Abergeldie, and with his family will return to Sandringham early in November for the winter.

The Duke of Edinburgh, who is at present the guest of Mr. Sykes, M.P., at Brantinghamthorpe, paid an official visit to Hull on Monday to inspect the guardship *Audacious*. He afterwards proceeded to the Town Hall, where an address from the Mayor and Corporation was presented to him.

The Duke of Connaught was the other day thrown over his horse, but was so little injured that he was able to continue his ride to the camp at Aldershot. An eye-witness of the accident states that but for the protection afforded by the cocked hat the Duke was wearing at the time the consequences would, he believes, have been very serious.

Mr. Gladstone has had an influenza cold, but is able to attend to business. He left town for Hawarden Castle on Tuesday.

The Marquis of Hartington has returned to Devonshire House from Balmoral, and Mr. Gladstone and Lord Granville called together on his lordship on Monday evening.

A day or two ago a rumour was in circulation (says the London Correspondent of the *Liverpool Post*) that Mr. Bright was so directly opposed to the policy of his colleagues on the Eastern crisis that he was on the point of retiring from the Cabinet. I am authorised to state that this rumour is entirely devoid of foundation. Mr. Bright is not only profoundly convinced that the Sultan will have to cave in, but is also thoroughly at one with his colleagues upon the course which is being adopted to enforce the fulfilment of the Treaty of Berlin.

The Earl and Countess of Derby have been entertaining a select party at Knowsley during the past week.

Mr. Donald Currie, M.P. for the county of Perth, has, it is stated, purchased Garth Castle estate and Drumchary Wester, between Abergeldie and Glenlyon, Perthshire.

The freedom of the city of London was on

Wednesday week conferred upon Sir Henry Bessemer, F.R.S., "in recognition of his valuable discoveries which have so largely benefited the iron industries of the country, and his scientific attainments, which are so well known and appreciated throughout the world." The proceedings were presided over by the Lord Mayor.

The trade returns for the month of September, shows a very decided increase. The total value of imported articles for the past month amounts to £234,275,327, as against £27,723,423 and £27,229,581 for September, 1879 and 1878, respectively. The export figures give the declared value of British and Irish produce exported as amounting to £20,027,347 for the past month, £17,402,342 for September, 1879, and £16,561,382 for September, 1878, the figures for the nine months ending Sept. 30, 1880, 1879, and 1878 being respectively £167,019,777, £140,176, 165, and £144,926,177.

The Czar's new yacht, *Livadia*, had a six hours' continuous steaming in the Firth of Clyde on Friday for the purpose of testing her engines. The six hours' voyage was performed at an average speed of fifteen knots, or one knot above the speed contracted for. While the *Livadia* was at anchor the Duke of Argyll went on board and made an inspection of the vessel.

Sir Stafford Northcote on Thursday unveiled a statue to the Earl of Devon at Exeter. In passing a high eulogium upon the public services rendered by the noble earl, both to his own county and the country at large, Sir Stafford Northcote remarked that so long as the House of Lords contained men of such stamp they might rest assured of its security and permanence.

At a meeting on Friday of the Birmingham School Board, at which nine scholarships and eight prizes were distributed to the successful students, the chairman, Mr. George Dixon, announced that since the establishment of the School Board the number of school children in the town had increased from 16,000 to 49,542. Several of the schools were overcrowded, and the time was approaching when the Board would have to seriously consider what measures would have to be taken for providing for the largely-increasing number of children seeking for admission. The increase was not merely in one place, but was experienced all over the town.

At a meeting held at Manchester with reference to the present state of the law respecting the imprisonment of children in common gaols, Lord Derby moved that legislation was urgently required to prevent juvenile offenders being sent to common gaols either for terms of punishment or preliminary to their committal to reformatory or industrial schools, and that suitable provision ought to be made for the detention of such juvenile offenders separate from adults between the time of arrest and that of the hearing of the charge against them. Lord Houghton seconded the resolution, which was carried. The Bishop of Manchester, Mr. Jacob Bright, M.P., and Mr. Agnew, M.P., also spoke on the subject.

The will of the late Mr. John Curwen, tonic sol-fa publisher, late of Upton, Esser, and who died at Heaton Mersey in May last, has been proved, the personal estate being sworn under £25,000.

The revision of the voters' list for the city of Manchester has resulted in the establishment of 2,705 Tory objections. The Liberals had made no objections, trusting, as their executive say, to the continuance of an old understanding on this head with the other party, and their net gain on claims is only 38. The York Liberals have made a net gain of three hundred and fifty votes on the revision.

The *Citizen* states that no allegorical or theatrical adjuncts will form a feature of the Lord Mayor's Show on the 9th of November, but to make the occasion one of interest, good music, numerous banners, and an augmented military array will be relied upon.

On Sunday, during Divine service in Gweedore Chapel, in Connaught, which was recently the scene of a fearful catastrophe through the overflowing of the mountain torrent over which it is built, a heavy sound like thunder was heard. As the people feared that a similar disaster was about to occur, a regular panic ensued. A rush was made for the door, and in the struggle to get out several persons were thrown down and trampled upon, receiving serious injuries.

The *Western Mail* states that the Wesleyans of Bridgend have been subjected to an outrage which is happily without a parallel in the Principality. On Sunday morning on opening their chapel for the usual service it was discovered that some persons had during the preceding night entered the building and tarred the whole of the sittings. The pulpit, the Communion rails, and the organ seat had been treated in the same manner, and even the Bible in the pulpit had not been spared. At present there is no clue to the perpetrators, though the brush and the bucket employed have been discovered.

Miss Annie Butler, the daughter of a wealthy Sheffield tradesman, who eloped a few days ago with her father's cook, in ignorance that he was a married man, was married to him at Belvoir-street Chapel, Leicester, on Thursday last. The man has been arrested on a charge of bigamy, and the young lady has returned home.

On Monday week a waterspout was noticed opposite Niton, Isle of Wight, about a quarter

of a mile from the land, passing slowly from the eastward towards the west. It continued in view many minutes.

Two express trains leave St. Pancras every evening, the one at half-past eight, the other at a quarter-past nine. The latter is the Midland Scotch Express. On Saturday night it ran through Gunley at the usual speed; but certain noises caused by the connecting-rod of the engine when near Hibworth, induced the driver to stop to examine the front which had become hot. Before getting down he turned the reversing screw of his engine, which, it appears, had its screw different from the engines he had been accustomed to drive. In the hurry of starting again on his journey he forgot that he had left his machinery reversed. Accordingly, instead of running forward, the train ran backward. The night was dark, and though the story would, under other circumstances, seem almost incredible, we have their own word for it that neither he nor the stoker was aware of the state of matters until they smashed into a mineral train coming from the opposite direction. The result was disastrous. One of the carriages of the express "telescoped" the three adjoining ones, and though all the passengers were violently shaken, happily only five were injured, and of these only one so seriously as to prevent him continuing his journey. An official inquiry, will of course, be made into the circumstances attending the "accident." But there is no reason to doubt the driver's own account of the affair. He simply forgot that the points of his engine were reversed, and continued to forget so cardinal a part of his duty until he was rudely reminded of it by coming into collision with the mineral waggons.

Mr. Ruskin, replying to a letter addressed to him respecting the Lord Rectorship of Glasgow University, says:—"What in the devil's name have you to do with either Mr. Disraeli or Mr. Gladstone? You are university students, and have no more to do with politics than with rat-catching. I care no more for Disraeli or Gladstone than for two old bagpipes with the drones going by steam; but I hate all Liberalism as I do Beelzebub."

The University Commissioners have given notice that in future all university appointments or emoluments will be tenable only subject and according to the provisions of the new statutes.

At Nottingham on Sunday evening, while Mr. Adlington, a photographer, was at church with his wife, two men called at his house, on pretence of asking about some pictures. The suspicions of Mr. Adlington's son being aroused, he tried to get rid of the visitors. Upon this they attacked him, stabbed him, bound him hand and foot, and left him helpless on the ground while they ransacked the rooms.

FOREIGN.

President Grévy has returned to Paris, and presided over a Cabinet Council to consider the Eastern Question.

At a French Cabinet Council on Friday, at which, however, all the Ministers were not present—the only question discussed was as to the action to be taken in imposing the decrees against certain Congregations who have, so to speak, contracted themselves out of their obligations. These congregations, it is asserted, having been dissolved, get the Pope to relieve them from their vows, and re-assembling their old pupils under the old tutors, say they are not monks at all, but simple priests under the jurisdiction of the Archbishop of Paris. No course has yet been decided upon by Ministers.

General Farre, French Minister of War, has written a circular to officers commanding corps, which may probably arouse some interest in clerical circles in France. The Minister desires to know what has become of all the young men who were exempted under the law in 1872, intended, he emphatically says, only to favour the parochial clergy; how many of them have taken orders, and when and where? What are they now doing, and where do they live? It is considered not improbable that this may be a prelude to a Bill abolishing exemption from the military service now enjoyed by the clergy and neophytes.

The French Minister of Works, M. Sadi-Carnot, was present at the unveiling of a statue of Joan of Arc at Compiègne on Monday. He said the Government was unanimously desirous of maintaining peace, and was firmly resolved on pursuing that wise and prudent policy which had enabled the nation to repair its disasters.

A prosecution has been instituted by the French Government against M. Felix Pyat for an article in his paper, *La Commune*, justifying the attempted assassination of the Emperor of Russia in 1867 by Berezowski.

With reference to the relations of Russia and China, the semi-official *Agence Russe* announces that M. de Butzow, the Russian Minister to China, has returned to St. Petersburg, in order to confer with Marquis Tseng, the Chinese Minister to Russia, with the object of concerting the best means of removing the difficulties existing between the two countries.

The correspondent of the *Daily News* at St. Petersburg says there is no ground whatever for the recent statement that the Russo-

Chinese question has assumed a serious aspect, rendering hostilities inevitable.

On Sunday King Humbert signed the amnesty in favour of the persons condemned for the crime of rebellion at Genoa on May 10, 1879, and in the afternoon Major Canzio and his two companions, regarding whose incarceration no one has been in the least concerned, were released from prison.

Garibaldi remains for the present at Genoa, and had an interview with his son-in-law before he was released from prison. The General suffers terribly and is a mere wreck, but is cheerful and uncomplaining. He is much moved by the reception he has met with in Genoa.

The Jesuits, who had taken up their abode with the students of the American college at the Villa of San Gioramo, near Loretto, received on the 2nd inst. an intimation from the police authorities that they must depart, time being given them until the following Thursday, when they left for Rome.

The German Press confirms the statement that the Czar has been married morganatically to the Princess Dolgorouki, who will receive the title of Imperial Highness. The Czar is indisposed.

The Madrid Opposition journals continue their attacks upon England in connection with Gibraltar. The two Governments, it is stated, have agreed to establish a neutral line, with the object of preventing conflicts in the neighbourhood of Gibraltar.

Hafiz Behran Aga, who is said to wield more power than any of the Sultan's ministers, has been appointed chief of the Eunuchs, and decorated with the Order of the Medjidie of the first class.

Russian officers in considerable number have been recently passing through Pera en route to Adrianople and Sophia, some in uniform, but the majority in plain clothes. The precise object of their journey is unknown, but from all appearances Macedonia and Roumelia will soon be the scene of stirring events.

The Candahar correspondent of the *Times* telegraphs that there is no longer any doubt of Ayoub Khan's safe arrival at Herat. The correspondent says it is feared that he will be able there to foment troubles, and suggests that Candahar should be held in force. People of the neighbourhood are not sowing their land. Agitation is increasing among the tribes, and that trade is being brought to a standstill. General Roberts was expected to leave for England on the 30th inst. The *Daily News* correspondent at Quetta states that General Roberts is believed to be favourable to the annexation of Candahar. The Calcutta correspondent of the *Times* says that the recall of Generals Primrose, Burrows, and Nuttall, which has followed the report of General Roberts on the Maiwand disaster, has been received with universal satisfaction.

A telegram from Thyehtmayo states that the King of Burmah has sent to the frontier two strong detachments of troops, whose attitude is said to be insolent in the extreme. Later accounts dissipate all fears of a collision with the British.

News from Teheran states that a body of Kurds has invaded Persia, and having been joined by other bands, have plundered several districts successfully. They now number, it is said, 15,000 men, mostly armed with Martini-Henry rifles.

The corner-stone of the Egyptian obelisk, which recently arrived in New York, was laid in the Central Park on Saturday with all Masonic ceremonies; 25,000 people were present.

An accident occurred to a crowded excursion train at Pittsburg on Saturday night. A local train was running in two sections. At midnight the first section stopped at Walla Station, and the signal light being obscured the second section ran into the rear car, entirely wrecking it. Twenty-four people were killed and fifty-seven wounded.

A telegram from New York says that intense electoral excitement prevails in Indiana, and that disturbances have occurred at Shelbyville, in which the sheriff was killed and the deputy sheriff injured, as well as several other people. Other disturbances are reported, in which three persons were wounded.

The Republicans of New York had a grand demonstration in honour of General Grant on Monday. 40,000 men in uniform, bearing torches, marched through the principal streets, and passed in review before the General in Madison-square. Cheering was maintained continuously, and the whole population turned out to view the spectacle. Many buildings were decorated and illuminated. Perfect order prevailed throughout the proceedings.

Resolutions have been adopted by the Boston Shipping Convention in favour of Government subsidies for American steamships and the remission of taxes on American shipping.

A pastoral letter was read in all the Catholic churches in Ottawa, forbidding parents on pain of deprivation of the Sacrament to send their children to the Government Model School, a preparatory institution to the Normal School.

It is stated that the Earl of Beaconsfield is engaged in revising his former works, and also in the composition of a new novel to be entitled "Endymion."

Mrs. Stair Douglas's "Life and Letters of Dr. Whewell," the preparation of which has been delayed by various causes, is now all but ready to go to press.

Mr. E. A. Freeman will deliver his inaugural address, as President of the Birmingham Historical Society, on November 18th next.

Messrs. Cassell, Petter, Galpin, and Co. intend to issue immediately, in monthly parts, a thoroughly revised edition of "Cassell's Popular Educator," competent editors having been engaged during the past two years in bringing down to date each department of knowledge dealt with in the work.

Messrs. Frederick Warne and Co. have the following works in the press for immediate publication: "Afternoon Tea;" "Rhymes for Children;" "Merry Ballads of the Olden Time;" "Our Little World of Child Life;" Wordsworth's Poetical Works (Arundel Poets); "His Father; or a Mother's Legacy," by Silas K. Hooking; "Party-Giving on every Scale; or the Cost of Entertainments;" "Bible Gems;" an Inter-leaved Text Book; a New Series of Aunt Friendly Toy Books; "Aunt Louisa's Magic Modellers;" a Children's Music Book; Three new volumes of the Lansdowne poets; and the following works of Lady Barker: "Sybil's Book," "Stories About," "Ribbon Stories," "Christmas Cake."

Mr. Stock announces a volume of sermons by the late Rev. C. Bailhache, late secretary of the Baptist Missionary Society, entitled "Work too Fair to Die;" it will be issued in the first instance by subscription, and afterwards published at a higher price.

Messrs. S. W. Partridge and Co. will in a few days publish the first volume of a new work, by Cunningham Geikie, D.D., Author of "The Life and Words of Christ." It will be called "Hours with the Bible," illustrated, and will form the first of a series of volumes, each complete in itself, intended to form as a whole what Dr. Arnold so often desiderated—a People's Handbook to the Bible, throwing on it the full light of the most recent discovery and research, in a thoroughly readable form. "Savonarola, the Florentine Martyr, a Reformer, before the Reformation, by Elizabeth Warren, with Illustrations," is the title of a new work which will be published in a few days by the same firm.

THE LATE MR. LASSELL, THE ASTRONOMER.

THE daily papers announce the death of Mr. Wm. Lassell, F.R.S., the distinguished astronomer, who attained the advanced age of eighty-two. "In the history of reflecting telescopes," says the *Daily News*, "the name of Lassell must rank with those of Herschel and of the late Lord Rosse, whether we consider the genius and perseverance displayed in their construction or the important discoveries which have resulted from their use." With a beautifully-constructed telescope on a new principle he discovered, September, 1847, the satellite of Neptune, and in September, 1849, simultaneously with the late Professor Bond in America, Mr. Lassell discovered Hyperion, an eighth satellite of Saturn. In 1851, after long and careful search, he discovered two additional satellites of the planet Uranus (Umbriel and Ariel), inferior to the two discovered by Sir W. Herschel in 1787. In 1852 Mr. Lassell took out this telescope to Malta, and observed there through the winter of that year. Mr. Lassell's energy and zeal in the cause of science did not permit him to remain content with this magnificent instrument. His last work was a much larger telescope—four feet in aperture and thirty-seven feet focus, mounted equatorially. This grand instrument was erected in 1831 at Malta, and in the next four years he made numerous observations of the satellites of Neptune and Uranus, and fixed the place of 600 new nebula. After his return from Malta Mr. Lassell purchased an estate near Maidenhead, and erected in an observatory his equatorial telescope of two feet aperture. In 1839 Mr. Lassell was elected a Fellow of the Royal Astronomical Society, received its gold medal in 1849, and in 1870 was elected its president. He became a Fellow of the Royal Society in 1849, and received one of its gold medals in 1858. Among other honours conferred upon him may be mentioned an honorary degree from the University of Cambridge, and the honorary Fellowship of the Royal Societies of Edinburgh and Upsala. It will be news to most of our readers that Mr. Lassell was a Nonconformist, and did good work for the cause half a century ago. For many years he attended the ministry of the late Rev. John Kelly, of Liverpool, and one of his sisters was the well-known and much-beloved wife of the late Rev. Robert Philip, of Maberley Chapel. Mr. Lassell, says the *Daily News*, "could deal with difficulties and supply wants because he could think for himself cautiously, yet boldly. He could work to a successful issue in a difficult direction because he was constant. Sympathetic, wise, constant, he was, indeed, a friend whom to know was to value and to reverence deeply. What the man did and what the man was were in beautiful harmony."

News of the Free Churches.

CONGREGATIONAL.

— A bazaar has been held in connection with the church at Sarnumham, and realised £120.

— The Rev. P. M. Eastman (late of Northampton) has accepted the pastorate of the church, Long Melford, Suffolk.

— Successful Harvest Thanksgiving services have been held at Walsall, Moreton-in-Marsh, Crediton, Four Elms, and Fakenham.

— The Rev. James Clough, previous to his departure from Preston for Manchester, was presented with a purse containing upwards of sixty guineas.

— The Rev. C. P. Way, before leaving Eton Wick to take a long sea-voyage for the benefit of his health, was presented with a purse of gold by his numerous friends in Windsor.

— The Rev. J. C. Cottingham, having resigned the pastorate of Edge-hill Church, Liverpool, a cheque for £75 and other presentations were made to him by his numerous friends.

— Mr. Duffill, who has been supplying the pulpit of Collyhurst-street Chapel, Manchester, for three months has accepted a unanimous invitation to remain as pastor of the church.

— The new church at Fife, near Weedon, which was recently opened, is free of debt, with the exception of about £70 for extras, which sum the congregation hope to raise by Christmas.

— The Congregational church in St. Clement's, Ipswich, having been closed for cleaning, was reopened on Sunday, when sermons were preached by the Rev. G. Pagett, of Kidderminster.

— A new chapel has been opened at Oban, sermons on the occasion being preached by the Rev. D. Jamieson, of Glasgow, and (in Gaelic) by the Rev. J. Macneil, the pastor. The day's collections realised £36.

— Mr. Alfred Cooke, having resigned the pastorate of the church at Cannock, to enter upon the office of travelling and organising secretary of the Nottingham Institute, has been presented by the congregation with a purse of money as a mark of their esteem.

— Two slight errors crept into our notice last week of the Rev. Walter Talbot's removal from Darwen. "Lower Chapel" should have been printed instead of "Zion Chapel," and the cause of Mr. Talbot's removal was due to Mrs. Talbot's health, and not owing to the state of his own.

— The 25th anniversary of the Clifton Church, Asylum-road, Peckham, and the pastor's third anniversary were celebrated last week. At a public meeting, presided over by Henry Wright, Esq., J.P., it was reported that all the work of the church was in a healthy and progressive state.

— The church at Fleetwood (pastor, H. W. Smith) has been enlarged and greatly improved at a cost of £500, towards which £400 was raised by subscription. To meet the remainder, a very successful bazaar has just been held, realising £236, thus leaving a considerable balance for other purposes.

— A bazaar in connection with the Offord-road Chapel, Barnsbury, was opened on Tuesday by Mrs. Burr, member of the London School Board. The object of the bazaar is to assist in clearing off an old debt on the church of £600. The pastor (the Rev. Jenkin Jones) and Mr. H. W. Wilkins took part in the opening ceremony.

— The bazaar for the manse connected with Hertford Congregational Church, held a few weeks since, was very successful. After paying expenses, the sum of £25 was realised. The total fund now amounts to £400. As a sum equal to this is still needed, Mr. Forsyth, the pastor, will be thankful for any further help that can be rendered.

— A recognition service in connection with the settlement of the Rev. H. Hewitt as pastor of Grove Chapel, Gomersal, took place on Wednesday week. After tea a public meeting was held, under the presidency of Mr. T. W. Burnley. During the evening, addresses were delivered by the Rev. Professor Shearer, Rev. Eustace Condon, and the pastor.

— A bazaar has just been held by the members of the Congregational Church, Loftus, over which the Rev. J. F. Bailey is pastor. It was opened by Mrs. Arthur Pease, and Mr. Arthur Pease, M.P., delivered an address. The object of the bazaar was to clear the chapel of a debt of £70, and raise funds for some necessary repairs. The proceeds exceeded £120.

— The opening meeting of the winter's session of Islington Chapel Mutual Improvement Society was held on the 4th inst., under most encouraging circumstances. A. Fye Smith, Esq., presided, and the pastor and hon. president (the Rev. B. Berry) gave a lecture, entitled, "A Book of White Paper." We are glad to believe that brighter days are dawning upon this old and once very prosperous church.

— On the 6th inst. the second annual soiree of the Camberwell-green Chapel Young Men's Society was held in the lecture-hall attached to the chapel, and was attended by about 300 of the members and their friends. The Rev. C. Clemons, D.D., occupied the chair and delivered the opening address, and the evening's entertainment included a selection of sacred music on the organ, which has recently been erected.

— The 218th anniversary of the church at Fairfield was held on the 3rd inst., when two sermons were preached by the Rev. W. Reynolds, of Salisbury, to attentive and appreciative congregations. On the 7th inst. a public meeting was held to welcome the Rev. A. Redshaw to the pastorate, presided over by Captain Milbourne. Addresses were delivered by the chairman, the Revs. W. Reynolds, C. Testro (Baptist), the pastor, and other friends.

— The memorial-stone of a new church was laid on Tuesday of last week at New Malden by Henry Wright, Esq., J.P. The cost of the building will be £3,400, a considerable portion of which remains to be raised. Addresses in connection with the ceremony were delivered by, amongst others, Mr. C. Woodroffe, M. G. Derry, and the Rev. W. M. Statham. There were also present the Revs. Dr. Wilson, A. Mearns, H. Storer Toms, S. Eldridge, C. A. Davis, H. Symons, and F. Baron.

— A largely-attended meeting was held on Tuesday, at Folkestone, in the school connected with the Congregational church, to take leave of Mr. and Mrs. W. H. Hills. The Rev. A. J. Palmer presided, and in the name of the teachers, scholars, and friends, presented Mr. Hills with a handsome dining room table, piece, referring to the faithful and efficient services

which, for upwards of ten years, he had rendered so cheerfully as a deacon of the church and secretary of the Sunday-school.

— The fourth anniversary of the settlement of the Rev. J. Branton as pastor of the Most Congregational Church, East Grinstead, was held on the 4th inst. The Rev. W. Cuff, of Shoreditch Tabernacle, preached in the afternoon. The public meeting in the evening, presided over by J. Hort, Esq., was addressed by the Revs. W. Cuff, W. A. Linington, J. G. Singleton, and the pastor. A purse, containing over £7, was presented to Miss Branton in appreciation of her efficient services as organist.

— A bazaar was held last week in connection with Howard Chapel, Bedford (Rev. W. Parker Irving, pastor), to pay off the debt on the new school buildings, &c., and to provide a fund for restoring the chapel. The bazaar was opened on Tuesday, the 5th inst., by C. Magniac, Esq., M.P. Notwithstanding the unfavourable weather, a large company were present, and the proceeds amounted in all to £405 14s. 2d., including a munificent gift of £200 contributed to the fund through Mr. Wm. Bachlor, one of the deacons of the chapel, by an anonymous friend.

— The church of the Pilgrim Fathers in the New Kent-road has been celebrating its 25th anniversary this week. Special sermons were preached on Sunday, and on the following evening a public meeting was held under the presidency of Mr. E. Hodder. The report stated that during the year 26 new members had joined the church. There were 500 children in the Sunday-schools, while the Band of Hope, Help Yourself Society, and other associations were in a prosperous condition. Addresses were delivered by Mr. Labban, Mr. Savell, and the Rev. Lloyd Harris, the pastor.

— Abbey-road Chapel, Torquay (the Rev. C. Knibbs, pastor) was reopened after extensive alterations on Wednesday of last week. The Rev. David Thomas, D.D., preached to large and influential congregations. On Sunday, Rev. F. F. Thomas, of Harrogate (formerly pastor of the church), preached to crowded audiences. An afternoon service for the young was held, at which the pastor delivered an address. The building, before one of the darkest and heaviest, is now pronounced to be one of the most comfortable and attractive in this town. The proceeds of the services amounted to £70.

— A very large congregation assembled in the King's Weigh House Chapel, Fish-street-hill, City, on the evening of Wednesday week, to witness the ordination of Mr. Alexander Sandison, of Cheshunt College, as pastor of this church, the pulpit of which has been vacant since the death of the Rev. William Braden. The Rev. O. C. Whitehouse, Professor at Cheshunt College, conducted the preliminary duties, after which the Rev. J. G. Rogers gave an address on Church Principles. The Rev. J. Vaughan Price put the usual questions to Mr. Sandison, and offered the ordination prayer. The Rev. Dr. Allen delivered the charge to the newly-ordained minister, and was followed by the Rev. J. Baldwin Brown, who addressed the congregation. Mr. Sandison commenced his ministry on Sunday.

— Interesting services were held on the 5th inst. in connection with the reopening of the chapel at Bishop's Waltham (of which the Rev. M. L. Gooby is pastor). A sermon was preached in the afternoon by the Rev. J. Jackson Wray, after which a large number of friends sat down to tea. At the public meeting in the evening, the chair was occupied by W. O. Pichase, Esq., J.P., and addresses were delivered by the Revs. Jackson Wray, M.A., H. H. Carlisle, LL.B. (Southampton), H. E. Arkell (Southsea), W. Robertson (Romsey), W. Gooby, and A. J. Knight, Esq. Notwithstanding the unfavourable state of the weather, the meetings were well attended, a large party of friends driving from Southampton, Fareham, and Romsey, to show their sympathy and goodwill. The cost of the repairs and renovation is about £100, nearly the whole of which has already been defrayed.

— The Morley Hall, which, when completed, will entail a total cost of £10,000, and which is situated in the Triangle, the most populous part of Hackney, was utilised for a religious service on Monday night for the first time. The erection of the edifice, originally intended for a sort of theatre or assembly rooms, was commenced about four years ago; but the design falling through, and the property coming into the market, the freehold site and the unfinished structure were purchased for £3,500 by the Cambridge Heath Congregational Church, of which the Rev. W. Marshall is pastor. To complete the hall and to erect in front of it a three-storied suite of rooms, with furniture, cost over £6,000 more. The accommodation is for 1,500 persons. The hall will be used for religious services, lectures, and public meetings; and a Sunday-school will be established there for 2,000 children.

— On Wednesday last a new chapel was opened in the village of Nacton, near Ipswich. For more than fifty years the friends connected with Tacket-street Church, Ipswich, have had a mission station in this village, and the old chapel, having become too small and needing repair, a new one has been built, which will seat about 170 persons. The Rev. W. Scott, the minister of Tacket-street Church, preached the opening sermon, in the afternoon, from Isa. lx. 13, "I will make the place of my feet glorious." A tea-meeting was afterwards held in a schoolroom on the Felixstone-road, kindly lent by Colonel Tomline, and a public meeting was held in the evening in the new chapel. The chair was filled by E. Goddard, Esq., J.P., the treasurer of Tacket-street Church, who has given £100 towards the building. Mr. E. Slater read the financial statement. The contract was £350, and, with extras, the total cost will be about £400, towards which some £350 have been given or promised. The people have raised among themselves £27, and Mr. E. H. Fison had agreed to double whatever amount they raised. The Rev. W. Scott afterwards addressed the meeting, and was followed by Mr. T. Conder, Mr. A. Smith, Mr. J. Turner, and Mr. W. Paul, the secretary. Mr. A. Conder, of London, is the architect of the new building. The collections amounted to £19 12s. 4d.

— The Congregational church at Southsea is one of the prettiest structures for public worship in that neighbourhood. It has been open for several years and under the ministry of the Rev. H. E. Arkell, a considerable congregation has been gathered and a great deal of excellent church work has been done. The church is in the Early English style of architecture,

and its interior decorations have been carried out with unusual taste and care. The work has just been completed, and in celebration of this event a service was held on Tuesday evening of last week. Besides several tasteful additions to the decorations of the walls of the building, the congregation have recently added a handsome stone pulpit. A pavement of encaustic tiles, with a step of dove-coloured marble, has been laid down for the Communion-table. Behind the table, is a reredos of white marble, forming a triple tablet, with illuminated Scripture texts. The whole of this end of the church, occupied by the Communion table, the pulpit, and the organ, is arranged and finished with remarkable taste and beauty, and may fairly be mentioned as deserving the attention of those who are responsible for the erection of Nonconformist churches elsewhere. This point is the more worthy of notice because so many Nonconformist churches of imposing size and external appearance are frequently a disappointing failure in their interior arrangements. The service of Tuesday last was largely choral, the church being fortunate in the possession of the aid of an admirable organist and choir, and in the fact that great attention has long been paid to the psalmody of the congregation. A natural result of this is, that the singing from Sunday to Sunday is exceptionally bright and cheerful, and forms a strong source of attraction. The hymns, psalms, and anthems which were sung on Tuesday, were rendered with great impressiveness and beauty, and a sermon was preached by the Rev. W. M. Statham, of London. The collections amounted to about £15.

BAPTIST.

— The Rev. F. A. Holzhausen, of New Basford, has sailed for Canada.

— The Rev. N. Rogers, late of Stratton, has become pastor at Jamestown, South Australia.

— On Oct. 10, the Rev. J. Hunt Cooke preached the anniversary sermon of the Sutton Baptist Church.

— The Monmouth Baptist Chapel was re-opened on the 28th ult., after thorough repair and renovation.

— The Rev. H. W. Taylor, late of Redruth, has settled at St. Albans; and Mr. J. Foster, late of Wick, at Waterbeach.

— On Oct. 9, at Shoreditch Tabernacle, a meeting was held on the occasion of closing the summer work of open-air services, of which 173 have been held since May 2, and 15,000 tracts distributed.

— The death is announced of Mr. Newton, senior father of the Rev. F. H. Newton, of the German Mission, and originator of the Baptist Guardian, the first English newspaper published in connection with the denomination.

— The Particular Baptist Fund, for the relief of necessitous ministers in England and Wales, and which was founded in the year 1717, commenced the winter session on Tuesday afternoon at the mission house, Castle-street, Holborn.

— The annual meetings of the Plymouth Auxiliary of the Foreign Missionary Society were held on Monday and Tuesday. A Zenana breakfast was arranged for the latter morning. Mr. A. H. Baynes attended on behalf of the parent society.

— The anniversary of the Baptist Chapel, Stantonbury, Bucks, has just been held. On Sunday, the 10th, the Rev. W. Fuller preached morning and evening; and the annual public tea meeting took place on Monday evening, when the Rev. J. Matthews, the pastor, presided.

— There are in association with the German denominational movement, over which Pastor Oncken presides, 134 churches, 26,656 members, 1,497 stations, 314 Sunday schools, 11,813 scholars, and 874 teachers; while there has been contributed to benevolent objects about £13,200.

— On Friday, October 8, the friends at Bildeston, Suffolk, held a tea-meeting, to welcome home their pastor, Mr. James Easter, and his wife from their wedding tour. The pastor was presented, in the name of the church and congregation, with a purse containing £11, and other valuable presents.

— The Home Missionary Society has accepted the services of Mr. T. Whiteside for work in Athlone, and of Mr. H. Wallace—both of the Pastors' College—for St. Helier's, Jersey. Mr. J. Scilley is going to Coleraine; Mr. W. Gillard to Appledore, Devon; Mr. G. H. Kemp to Alford, Lincolnshire; and Mr. W. Thorn to Loose, Maidstone.

— The thirty-seventh anniversary of the church at Mill Hill, Chadderton, was celebrated on Sunday, October 10, 1880. In the afternoon, the Rev. James McDougall, of Manchester, delivered a sermon from 1 Peter ii. 10; and in the evening the Rev. Frederick Overend, of King street, Oldham, preached from John i. 12. The congregations were good. The Rev. William Wiggins is the minister.

— The friends at Bartholomew-street Chapel, Exeter, are appealing for aid. They have built a lecture hall and classrooms, and repaired their chapel at a cost of £2,100, towards which they have raised £1,400. The remaining £700 is, however, a heavy burden, and the pastor, the Rev. S. Neale, will gladly receive any contributions, in the shape of money or goods, for a forthcoming bazaar, which may be sent to him.

— Services in connection with the second anniversary of the Sunday-school at Eccles, Manchester, were held on October 10, sermons by Rev. J. Seager (of Salford) and G. E. Ireland (pastor). In the afternoon the service of song, "Elijah," was rendered. Attendance and financial results were highly gratifying. On the following evening the young people entertained the parents and friends at a tea and social meeting.

— The anniversary of the Sunday-school connected with Trinity Chapel, John-street, Edgware-road, W., has just been held. Sermons were preached on Sunday last—morning, afternoon, and evening—by Revs. G. Brooke, Bevil Allen, and Herbert Hoare. A tea and public meeting was held on Monday evening, when an encouraging report was read by Mr. Exton, acting-superintendent, and cheery words of counsel followed from several speakers. An interesting feature on all these occasions was the effective singing of the children. The school now numbers about 330 children, with 30 or 40 officers.

— On Friday, October 1, interesting services were held in connection with the public recognition of Rev. J. G. Raws, as minister of the church at Ulverston. In the afternoon the Rev. T. G. Rooke, B.A., Professor of Rawdon College, preached an excellent ser-

mon from Psa. lxxviii. 17. Rev. Geo. Howells read the lessons and offered prayer. After tea, to which about 100 sat down, the public meeting was held, which was very largely attended; the Rev. T. Taylor, of Tottlebank, in the chair. After prayer by Rev. J. B. Bell (Independent), the senior deacon, made the usual statement, to which Mr. Raws responded. After the chairman had spoken a few words, Revs. J. Baxan, dall, of Lancaster; W. Troughton, of Ulverston (Free Church); and J. Hughes, of Barrow, gave addresses. The Rev. Chas. Williams, of Accrington, then rose and gave a telling and powerful speech. He said he had gladly travelled to be present at that meeting, and being a frequent visitor to Kimbolton, could testify to the solidity and thoroughness of Mr. Raws' work there. Letters of sympathy and goodwill were read from Rev. T. Lardner, of Battersea-park (the founder and first pastor of the church); Rev. P. Prout, of Haulingden; A. Brown, Esq., Liverpool; Mrs. A. Brown, &c., &c. The following also were present:—Revs. E. Brown, of Millon; J. G. Anderson, A. Roberts (Wesleyan), J. Hindly (Primitive Methodist), and W. Irving, Esq., of Barrow. Mr. Raws, being compelled to leave Kimbolton on account of ill-health, was presented by the church and congregation there with £13 15s. as a token of regard.

PRESBYTERIAN.

— The Queen, Princess Beatrice, Prince Leopold and the Grand Duke of Hesse attended Crathie parish church on Sunday morning. Rev. Dr. McGregor, of Edinburgh, conducted the service.

— The Earl of Fife will preside at the 216th anniversary festival of the Scottish Corporation, on St. Andrew's Day.

— We understand that the second meeting of the Council appointed by the United Presbyterian Church in Scotland and the Presbyterian Church of England is to be held in Manchester on the 8th of November. There will probably be a public meeting in the evening.

— It is said that the Norwich congregation are desirous of recalling the Rev. W. McAllan, their former pastor, who left Norwich three years ago for Swansea.

— The Darlington Presbytery has fixed Mr. Howell's induction to take place at Stockton at noon on the 28th inst.

— At the half-yearly social meeting of Sunday-school Teachers just held at Regent-square, the Rev. H. C. Wilson, of Eastbourne, delivered a lecture on the art of "Teaching." A discussion followed.

— A few friends outside the congregation are about to place a handsome stone pulpit in the church at Lower Norwood, of which the Rev. Robert Taylor is pastor.

— Who gave birth to the idea of a Pan-Presbyterian Council? This question is just now puzzling the American Press. Answer: Dr. McCosh threw out the idea at St. Louis, as far back as 1865.

— Dr. Donald Fraser is to preach at Cambridge on the 17th inst.

— As we go to press, the induction of the Rev. Dr. Graham to the Barbour professorship is taking place at the College in London. At the close of the ceremony, the professor would deliver the inaugural college lecture. We are glad to find that Dr. Graham has not only returned safely from the Presbyterian Council, but that he has benefitted by his trip to America. On the return voyage Professor Graham preached to the passengers on board the steamer. He landed at Liverpool on Sunday, and in the evening preached to his old congregation in Mount Pleasant church. On the following evening a meeting of the congregation was held, at which Mr. Thomas Holden, J.P., in the name of the professor's numerous friends, presented him with a farewell address and a cheque for £150. An address, signed by the members of the Liverpool Presbytery, was afterwards handed to him by the Rev. B. H. Lundie. Professor Graham has been pastor of Mount Pleasant Church during the long period of thirty-one years, and his removal from Liverpool is universally regretted.

— Unusual interest will be awakened by the opening lecture of the Young Men's Societies Union on the evening of the 18th inst. It is to be delivered in the Lecture Hall of the Marylebone Presbyterian Church by Dr. C. W. Siemens, F.R.S. The distinguished scientist takes for his theme "The National Forces and their Utilisation," and is to illustrate his prelection by means of an electro-dynamic machine. The Presbyterian young men and their friends will have a rare opportunity of hearing a master in science. We might state that Dr. Siemens is connected with the Marylebone congregation.

— We have received several letters bearing upon the Sabbath question as dealt with by Dr. Donald Fraser in his recently-published sermon, but we have not room for even summaries of the same. We might, however, allude to the curious fact that none of the sixty ministers in the London Presbytery thought proper to move in the matter; and that the vindication of the Scottish Sabbatarianism devolves, by his own choice, on a City merchant. The usual amount of wire-pulling has, however, been at work, and the insignificant party who seize upon any pretext, however trivial, to cause dissension in the Church, are in high jinks just now.

— Rev. J. F. Cummings, of Congwall, in his report to the United Presbyterian Church, mentions that "God has been pleased to honour our mission, in the midst of all its troubles, by bringing within its influence Sata, the great wife of Gaika, the chief who gave the name to the whole nation."

— On Monday evening the inaugural lecture of the Literary Association of the Wood-green Church was delivered by the Rev. Duncan Macrae to a large audience assembled in the church. The lecturer gave an interesting account of his holiday in Iceland during the month of August, when he visited the Geysirs, and climbed to the top of Hecla.

— While preaching in his church at Crieff on Sunday afternoon, the Rev. Dr. Cunningham fell back in the pulpit ill, and the service had to be brought to a close.

— The new territorial mission in Edinburgh, under the charge of the Rev. John Pirie, late of Norwich, was opened with most encouraging success on Sunday.

— At a meeting of the Bristol Presbytery on Tuesday, it was reported that an effort was about to be made to reduce the heavy debt on the Aberdare Church. The Bristol pulpit is still vacant. As in other Presbyteries, the state of the church funds was considered.

The Presbytery of Newcastle-on-Tyne met in Blackett-street Church on Tuesday—Rev. Jas. Craig of Blyth, Moderator. A petition for moderation in a call at Swallow was laid on the table, but consideration was delayed till the committee appointed to visit the congregation had reported. Mr. Potter reported that about £140 had been subscribed in behalf of the family of Mr. Samuel, the late minister of Swallow, and that he hoped to obtain a larger amount before next meeting. The committee which had been appointed to visit Seaham Harbour with the view of starting Presbyterian services there reported favourably, and they were instructed to begin once. An application from the Rev. John Mathison, late of Monkwearmouth, to the Aged and Infirm Ministers' Fund of the United Presbyterian Church, was transmitted, with recommendation. It was intimated that the centenary of the congregation of Northumberland-square, North Shields, would be held on Sabbath and Monday, the 24th and 25th inst., and Messrs. Bell, Steele, and Walton, with the moderator and clerk, were appointed to represent the Presbytery at the Monday's meeting. Mr. Thompson called attention to a recent decision of the Newcastle Town Council to open the Museum containing the Lough Models on the Lord's-day, and moved that the Presbytery express its regret at the decision, and its hope that the Town Council would rescind it. The motion was agreed to; and Councillor Sutton, a member of Presbytery, was requested to bring the resolution before the Council. Mr. Thompson gave notice that at next meeting he would call attention to Dr. Fraser's pamphlet on the Lord's-day. Mr. Mackenzie moved an overture to the Synod in behalf of a Synodical Fire Insurance Fund to insure church property, which was agreed to. He also moved an overture for investing Synodical Funds in church buildings at 4½ per cent. This was also agreed to. Mr. Thompson gave notice that he would move at the December meeting that the Presbytery overture the Synod for Disestablishment.

The Liverpool Presbytery met on Monday—Rev. B. H. Lundy, Moderator. A farewell address to Professor Graham was adopted. The Moderator drew attention to the fact that many congregations did not make the collections ordered by the Synod, and moved an overture, asking the Supreme Court to devise a remedy for the evil. The motion for the transmission of the overture, which was carried by a large majority, was seconded by the Rev. J. Barber. In the general discussion on the subject, it was pointed out that what was really required was a more uniform and suitable system of book-keeping, showing all that was contributed, when it would be found that many of the non-collecting congregations had made efforts in clearing off debt and extending their work in other ways.

In a leading article on the Agricultural Hall services, the *Edinburgh Gazette* says:—"Dr. Davidson's work is the Christian Forum of the people of North London. It presents a unique aspect of Christian brotherhood, and it leaves the masses with a pure form of religious thought that, from its simplicity, its adaptability, and sobriety, is best calculated to take root in reflective minds, and bloom into saving faith. We congratulate Dr. Davidson on his work, we congratulate him on the success of his anniversary, and we trust that, in his self-imposed labours, he may be cheered by increasing support from those who appreciate the importance of well-trained and judiciously-guided Evangelistic work amongst the people."

THE CENSUS DEPARTMENT.—The census of England will be taken by the Registrar-General, Sir Brydges P. Henniker, assisted by Mr. William Clode and Dr. William Ogle, M.D., and Mr. F. J. Williams will be the secretary. The office in Craig's-court, Charing-cross, was opened on Monday-last, and a few officials from Somerset House who have had experience in previous censuses have been drafted for duty in the new office. The preliminary operations are of considerable magnitude and importance, and on the completeness with which they are carried out much of the success of the census depends. The country has to be mapped out into about 35,000 enumeration districts, the limits and area of each having to be clearly set forth, for during the interval of ten years since the last census great changes have taken place in the local divisions of the country. Instructions and forms have to be prepared for 35,000 census officials, and about seven millions of schedules and many thousands of other forms have to be printed and despatched. Our Colonial Empire is naturally anxious to avail itself of the experience of the mother country, and is desirous of receiving copies of the forms and instructions to be used at home. Thus the interval up to the day of the census, on the 3rd of April next, will be one of hard work at Craig's-court.

THE JEWS.—According to an estimate of the *New York Journal of Commerce*, the number of Jews in the world slightly exceeds seven millions, distributed as follows:—Russia, 2,621,000; Austria, 1,475,000; Germany, 512,000; Turkey, 100,000; the Netherlands, 70,000; Great Britain, 60,000; France, 50,000; Italy, 35,000; Spain and Portugal, 4,000; Sweden and Norway, 2,000. There are half a million in the United States, of whom about 70,000 live in New York. In Asia there are about 200,000, of whom 20,000 are in India and 25,000 in Palestine. Nearly 100,000 reside in Africa, the bulk of whom are to be found in Algiers.

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BIRTHS.

ACKLAND.—Oct. 9, at 213, St. James's-road, Brixton, the wife of Joseph Ackland, of a daughter—Dorothy Trot.
BULLOCK.—Oct. 2, at Hillside, Newcastle-under-Lyme, the wife of Mr. T. Bullock, of a daughter.
BUTLER.—On Friday, Oct. 8, at 34, Victoria-road, Strand-green, N., the wife of Robert Frederic Butler, of a son.
HOWELL.—Oct. 10, at Richmond, the wife of George Alfred Howell, of a daughter.
HUGHES.—Oct. 7, at Barry-road, East Dulwich, the wife of the Rev. Hugh Price Hughes, M.A., of a son.
ROBINS.—Oct. 7, at the Vicarage, Gillingham, Kent, the wife of the Rev. W. H. Robins, of a son.
ROWLANDS.—August 4, at Planarantson, the wife of the Rev. Thomas Rowlands, of the London Missionary Society, Ambolimandroso, Betsileo, Madagascar, of a daughter.

MARRIAGES.

BARFOOT-BLEAKLEY.—Oct. 2, at Palm-grove Wesleyan Chapel, Birkhead, by the Rev. R. S. Cox, George Harry Barfoot, M.D., of Birkhead, eldest son of William Barfoot, of Leicester, to Susan Bleakley, eldest daughter of Alexander Bleakley, of Birkhead.
BELL-RUSSELL.—Oct. 7, at the King's Weigh House Chapel, by the Rev. Alexander Sandison, and by the father of the bridegroom, Frederick William, second son of the Rev. Alexander Bell, of Brunswick-square, Camberwell, to Rebecca, youngest daughter of the late Jacob Russell, Esq., of Streatham-hill.
CLARKE-POOLE.—Oct. 7, at the Baptist Church, Acton, Middlesex, Edward Clarke, Solicitor, London, to Maria Hannah (Mirie), eldest daughter of the late John Poole, Fenchurch-street, London.
HARRIES-TREWENT.—Oct. 6, at the Congregational Church, Pembroke, by the Rev. Alfred Rowland, L.L.B., brother-in-law of the bride, assisted by the Rev. J. Joseph, the Rev. Henry Harries, M.A., of Stockport, to Lavinia, youngest daughter of W. Trewent, Esq., J.P.
READER-TOZER.—Oct. 7, at Grafton-square Congregational Church, Clapham, by the Rev. J. Guinness Rogers, B.A., Thomas Reader, of Wolverhampton, to Elizabeth Gould, elder daughter of James H. Tozer, of Clapham.
YEATES-GOLDSWORTHY.—Oct. 5, at the Westminster Chapel, by the Rev. Alfred Johnson, James Edmund, younger son of the late Mr. Anthony Yeates, of Clapham-park, formerly of Blackfriars, to Adelaide Richmond (Bobbie), second daughter of Mr. Thomas Goldsworthy, of Foubert's-place, Regent-street.

DEATHS.

BARNES.—Sept. 27, at Woodbridge, in her 32nd year, Fanny, the beloved wife of Alfred Barnes, and second daughter of William and Eliza Perkins, of Biggleswade, Beds.
GRAHAM.—Oct. 9, at his residence, 63, Durnford-street, Stonehouse, General Sir Fortescue Graham, K.C.B., in his 60th year.
HASTINGS.—Oct. 8, in his 60th year, Henry Hastings, who for nearly 50 years was the faithful and valued servant of Venables, Tyler, and Son, Queenhithe, E.C.
JENKYN.—Oct. 3, at Bristol, the Rev. Benjamin Jenkyn, for nearly 27 years minister of Wycliffe Congregational Chapel in that city, in the 74th year of his age, and the 46th of his ministry.
OLIVER.—Oct. 11, the Rev. Henry Alfred Green Oliver, M.A., Jesus Coll., Camb., Head Master of St. John's-wood School, aged 82.
PEARSON.—Oct. 6, at 2, St. Luke's-villas, Cheltenham, Elizabeth Pearson, the beloved wife of the Rev. Emanuel Pearson, aged 65 years.
ROBINS.—Sept. 24, at 23, Casland-road, South Hackney (late of 181, Victoria-park-road), Mary Pate, beloved wife of John Robins, in her 64th year, after a long and painful illness borne with Christian patience and resignation.
SMITH.—Oct. 10, at St. Leonard's-on-Sea, Martin Tucker Smith, Esq., aged 77.
SMYTH.—Oct. 8, at Crabwall Hall, Chester, Ethel Agnes, third daughter of Hugh Lyle Smyth.
TISHAW.—Oct. 9, at his own residence, Lower Clapton, William Matthew Tishaw, aged 55 years.
WATTS.—Oct. 8, at Battle, James Watts, M.R.C.S., in his 91st year.

THROAT IRRITATION.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of speaking, becomes actively healing. Sold only in boxes, 7½d. and 1s. 4d. labelled "James Epps and Co., Homoeopathic Chemists, London."

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THE ADAMANT OF THE WORLD.—Mrs. S. A. Allen's World's Hair Restorer is perfection for its wonderful life-giving properties to faded or falling hair, and quickly changing grey or white hair to its natural youthful colour and beauty. It is not a dye. It requires only a few applications to restore grey hair to its youthful colour and lustrous beauty, and induce luxuriant growth, and its occasional use is all that is needed to preserve it in its highest perfection and beauty. Dandruff is quickly and permanently removed. Sold by all Chemists and Perfumers.

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NATIONAL BUILDING THRIFT SOCIETY.—Preference Shares of £10 each, bearing 5 per cent. interest, are now being issued at par. These shares may be paid up in one sum, or by instalments extending over two years. All information may be had on application to 31, New Bridge-street, Blackfriars, London, E.C.

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TESTIMONIALS AND PRESS NOTICES.

Honington Hall, Shipton-on-Stour, Friday, Sept. 10th, 1880.

Mr. Smith.—Dear Sir,—I have this morning to hand the Fitzroy Barometer I sent to you for, and I think that it quite answers your description. I did not expect such a nice-looking, well-made article for the price charged. It was well packed, and I have this afternoon returned the packing-case, and shall not fail to recommend your Barometer, as well as show it to my friends, one of whom has just told me that he shall send for one next week.—I remain, dear Sir, yours faithfully, WILLIAM MOSS.

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Annual Premium Income . . . 137,235

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Laid by in the Year . . . 61,217

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Mr. CHARLES H. CAPON, Elm House, Thorpe-street, Norwich.
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Mrs. WHITEWELL, Railway Cottage, Willesden.
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Mr. J. HAYMAN, Glen Vue-road, East Grinstead.
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